

from any one, Isa. 53:3; פִּתְחֵי פָּנִים מִכֻּנֵּי for פִּתְחֵי פָּנִים "as one from whom they hide the face," i.e. from whom they turn their eyes as from something disgusting and abominable (פִּתְחֵי is in this place the part. formed in the Chaldee manner, for פִּתְחֵי, which is found in four copies; it is here imper. as if פִּתְחֵי פָּנִים מִכֻּנֵּי יִפְתְּחוּ פָּנִים). Specially Jehovah is said to *hide*, or *veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by מִן Ps. 51:11, הִסְתַּר פָּנַי מִחַטָּאִי "hide thy face from my sins;" do not regard them, forgive them.—(b) when it denotes displeasure (opp. to הִאִיר פָּנִים) Ps. 30:8; 104:29; followed by מִן of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פָּנִים Isaiah 57:17, הִסְתַּר הָאֱלֹהִים וְאֶתְּנֶה "I smote them (the people) hiding my face, and being angry."

(2) to *conceal* something from any one, followed by מִן of pers. 1 Sam. 20:2; followed by מִפְּנֵי 2 Ki. 11:2.

(3) to *guard, to defend*, Ps. 31:21; 27:5; followed by מִן from any one, Ps. 64:3.

HITHPAEL הִסְתַּר to *hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, סְתֵר, סְתָר, סְתָרָה, סְתָרָה, and the pr. n. סְתָרִי, סְתָרִי.

סְתָר Ch. PAEL.—(1) to *hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) to *destroy* (prop. to hide, to remove cut of men's sight, compare פָּחַד and הִכְחִיד), Ezr. 5:12. Often in the Targums; Syr. Peal id.

סְתָר with suff. סְתָרִי.—(1) a *hiding*; hence *something secret, clandestine, hidden*, Jud. 3:19, סְתָר הָהָר "some secret thing;" 1 Sam. 25:90, סְתָר הָהָר "the covert of the mountain." לֶחֶם סְתָרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, סְתָרִי, *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially a *vail, covering* (Arab. ستر, Syr. صال), a *vail, a curtain*, Job 22:14; 24:15; Psa. 81:8, סְתָר רָעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סְתָרָה f. i. q. סְתָר No. 3, *protection*, Deu. 32:38.

סְתָרִי (for סְתָרִיָּה "protection of Jehovah"), [Zithri], pr. n. m. Ex. 6:22.

## ע

Ayin ע an eye (compare its figure o on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ה, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain).

The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as עֲצָר 'Αμαλκή, עָרַר 'Εβραϊος, עֲרֵר 'Οσμή, עָרַר 'Ελαβού, עֲרֵר eip (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring; so that it came very near to the letter r; and this the LXX. generally express by the letter Γ, as עָרַר Γάλα, עָרַר

Γόμορρα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as عِلَّ to drink a second time, to glean, and غِلَّ to insert, to enter; also عَرَب, عَرَب, عَرَب, عَرَب. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see עֲרַר, עָרַר.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page 1); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as עָרַר, contr. עָרַר, contr. עָרַר. On the other hand, ע when more harshly pronounced was allied in sound—(a) to the palatal letters, as א, ב, פ, see page CL, A. ccclxxviii, A. also, עָרַר and עָרַר to surround; עָרַר (נָבַר) and נָבַר, נָבַר to bubble forth; Ch. עָרַר and עָרַר.

earth, עָשָׂה, עָשָׂה, and even — (b) to the letter ר (by which several express the Arabic *Ghain*), as עָשָׂה and עָרַם to polish. Farther, the very frequent interchange of the letters ע and פ should be remarked; this is done in such a way that for the Hebrew פ the Aramaeans, rejecting both the sibilant and the sound of t, retain nothing but a guttural breathing; as עָרַם, עָרַם flocks; עָרַם, עָרַם earth; עָרַם, עָרַם wool; עָרַם, עָרַם and עָרַם to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. עָרַם m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עָרַם (from the sing. עָרַם), verse 26. Targ. in both places, renders it well עָרַם thresholds. Vulg. *existylum*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָרַם).

II. עָרַם comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עָרַם, plur. עָרַם, const. עָרַם 2 Sa. 22:12, and עָרַם 2 Sa. 23:4 (from the root עָרַם).

(1) *darkness*, especially of a cloud. Exod. 19:9, עָרַם הָעָנָן "in the darkness of a cloud." Ps. 18:12, עָרַם הָעָנָן "darknesses of clouds." Hence —

(2) *a cloud* itself, Job 36:29; 37:11, 16.

(3) *a dark thicket* of a wood; pl. עָרַם Jer. 4:29.

עָרַם see עָרַם No. I.

עָרַם, an unused root; prob. *to cover, to hide*; compare עָרַם i. q. עָרַם, עָרַם, II. to hide, עָרַם med. Ye, to lie hid. Hence עָרַם No. I.

עָרַם fut. עָרַם — (1) TO LABOUR, TO WORK (arbeiten), TO DO WORK. (Aram. עָרַם, עָרַם to do, i. q. Heb. עָרַם; Arab. عَد to worship God, see No. 2, b; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, עָרַם יָמֶיךָ שֵׁשֶׁת יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to עָרַם). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour* on any thing (etwas bearbeiten), *to till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deu. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עָרַם יְהוּדָה "those who work in flax." Eze. 48:18, עָרַם יְהוּדָה "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any

one (Germ. jemanden bedienen), Gen. 27:40; 29:15; 30:26; followed by ל 1 Sa. 4:9; עָרַם with some one, Gen. 29:25, 30; Lev. 25:40; and לְפָנַי 2 Sa. 16:19 (used of the king's minister, comp. עָרַם לְפָנַי). Followed by two acc. Gen. 30:29, עָרַם אֶת אֲשֵׁר עָבַדְתִּיךָ "thou knowest how I have served thee." Specially *to serve* is used — (a) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וְעַבְדוּם וְעָרַם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them." — (b) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by ל Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage). — It is also said — (c) with two accus. *to serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, וְעָרַם וְנִחַן וְנִחַן to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָרַם causat. i. q. עָרַם (comp. עָרַם letter B, 4) *to impose labour or servitude upon* any one. Lev. 25:39, עָרַם בּוֹ עֲבָדְתָּ "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL — (a) *to be tilled* as a field, Deu. 21:4; Eze. 36:9, 34. — (b) *to be served*, as a king by his subjects, Ecc. 5:8.

PUAL — (1) i. q. Niph., Deut. 21:3; comp. 15:13. (2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage עָרַם אֲשֶׁר הָיָה לְךָ which was laid upon thee." For עָרַם one would expect עָרַם, but see Hebr. Gramm. § 138, 1, b.

HIPHAL — (1) causat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices ... 24, הָעֲבָרְתִּיךָ אֶת הַחַטָּאוֹתֶיךָ but thou hast wearied me with thy sins."

(2) causat. of No. 2, *to make to serve*, Eze. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of No. 2, b, 2 Ch. 34:33.

HOPHAL, עָרַם, *to be made to serve, or to worship*, Ex. 20:5; עָרַם לֹא "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:9; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עָרַם, עָרַם, and also עָרַם.

**עבד** Chald. *to m. te*, i. q. Hebr. עֶבֶד Dan. 3:1, 15. **עבד** *to wage war*, Dan. 7:21. **עבד** *to do with any one* (according to one's will), 4:32; **עבד** *id.*, Ezr. 6:8.

**ITHREAL**, *to be made*, Ezr. 4:19; 5:8; 7:26; Dan. 3:29.

Derived nouns, **עבד**, **עבדא**, **עבדא**, **עבדא**.

**עבד** m. — (1) *a servant*, (אֶבֶד), who, amongst the Hebrews, was commonly *a slave* (Ḳlav, Erbeigener), Gen. 12:16; 20:14; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, **עבד עבדים** "a servant of servants," the lowest servant. The name of servant is also applied — (a) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37. — (b) to the *servants* of a king, i. e. his ministers and courtiers; e. g. **עבדי פֶּלֶסְתִּים** Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; **עבדי יִשְׂרָאֵל** 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently. — (c) once figuratively (by zeugma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see אֲדֹנָי). Gen. 18:3, "pass not by thy servant," i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, "how can the servant of my lord talk with my lord?" i. e. how can *I* talk with *thee*? **עבדך** *thy servant* is thus put for אֲנִי; so that the suffix of the first person may refer to it; see Gen. 44:32, "for thy servant became surety (i. e. *I* became surety) for the lad with my father." Absent persons even, whom one wishes to commend to the favour of a patron, are called their *servants*; as Gen. 44:27, "thy servant, my father said to us," Gen. 32:4, 18.

(2) **עבד** *יהוה* is figuratively applied in various senses. It is — (a) *a worshipper* of God; Neh. 1:10, **עבדי וְעַמִּי** "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i. e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i. e. who worshipping the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e. g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to

Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. **עבדי יְהוָה** is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is — (b) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, **נָקָל מִחֵיחָד לִי** "it is a light thing that thou shouldest be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel... I will make thee to be a light for the nations," etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich **מַלְאָכִים**), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is the *godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρ. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador and friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. — (a) Jud. 9:26, 28. — (b) Ezr. 8:6.

עבד מלך ("servant of the king," Arabic عبد الملك *Abdulmalich*), [*Ebed-melech*], pr. n. of an Ethiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עבד נגו (perhaps = עבד נבו "worshipper of Mercury;" see נבו), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and עבד נגוא verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עבד Chald. i. q. Hebr. עבד *a servant*; עבד אלהא *servant, i. e. worshipper of God*, Dan. 3:26; 6:21; Ezr. 5:11.

עבד m. (Kametz impure), *work, deed*; found once, Eccl. 9:1.

עבדא ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m. — (1) 1 Ki. 4:6. — (2) Neh. 11:17; for which there is, 1 Ch. 9:16, עבדיה.

עבדאל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

עבדה f. — (1) *labour, work*, Ex. 1:14; Levit. 25:39, עבדת עבד "labour of a servant;" Levit. 23:7, עבדת עבדה "all work in which there is labour."

(2) *work, business, office*, Num. 4:47, לעבד לעבד עבדה ועבדת מלך "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, עבדת העבדה, Isa. 28:21; 32:17, ועבדת העבדה השקט, "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עבדא, עבדיא i. q. מעשה work, wages).

(3) specially, rustic *labour, agriculture*, 1 Ch. 27:26; Neh. 10:38.

(4) *service*, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עבדת המלך "the service of the king," attendance on him; Ps. 104:14, עשב לעבדת האדם "herb for the service (i. e. use) of man;" specially *sacred service*, more fully באהל מועד Nu. 4:23, 35; עבדת אהל מועד Ex. 30:16; עבדת בית האלהים 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5. — עבד עבדה to serve service, Gen. 30:26.

(5) *instruments, implements*, Nu. 3:26, 31, 36.

עבדה f. *household, family, servants*, Gen. 14:3; Job 1:3.

עבדון ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading עבדון.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עבדות f. (denom. from עבד), *bondage, servitude*, Ezr. 9:8, 9.

עבד ("worshipping," sc. God, compare עבד No. 5), [*Obed*], pr. n. m. — (1) Ruth 4:17, 21. — (2) 1 Ch. 11:47. — (3) 1 Ch. 2:37. — (4) 1 Ch. 26:7. — (5) 2 Ch. 23:1.

עבד אדם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

עבדי (for עבדיה "servant of Jehovah"), [*Abdi*], pr. n. m. — (1) 1 Chr. 6:29. — (2) 2 Chr. 29:12. — (3) Ezr. 10:26.

עבדיאל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

עבדיה & עבדיה m. ("worshipper of Jehovah"), compare Arab. عبد الله, [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezr. 8:9; Neh. 10:6. LXX. Ἀβδίας (which is properly from עבדיה).

עבה — (1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עב.

(2) to be dense, compact, whence עב, עבד, density. Syr. حَبَّ to be thick, dense, Eth. ሰብ: to be great, to increase, Arabic غَبَّ to be great, thick.

עבט m. *a pledge*, Deu. 24:10, 11, 12; from the root עבט.

עביר constr. עביר הארץ *corn*, prop. *produce*, or *offering* of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. עביר to offer, compare בול from הוביל to bring, and תבואה produce, from הביא. (Syr. حَبَس, Chald. עביר id.).

עביר pr. subst. *passing over, transition*, an idea which is transferred to the cause (pr. the passing over of the cause to the effect), the price (for which any thing is transferred from one owner to another), *purpose, object* (prop. the passing to a thing which we desire to attain). With the prefix עביר it becomes —



(A) a prep. signifying—(1) *propter, because of* (compare Talmud *בְּשֶׁכֶּל* through the way of, i. e. because of, (Term. von wegen, wegen), Exod. 13:8; 1 Sam. 12:22. With suff. *בְּעִבְרִי* because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro, for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, *in order that*), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully *בְּעִבְרִי* Gen. 27:10; also *לְעִבְרִי* followed by an inf. 2 Sam. 14:20; 17:14 (compare ? conj. *that*).

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

**עָבַר** fut. *יַעְבֵּר*.—(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is *עָבַר* to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, *יַעְבֵּר עָבְרוֹ* "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, *וְאָתָּה לֹא תַעְבֵּר* "and thou shalt not borrow."

PIEL, *to change, to exchange*. Joel 2:7, "they shall not change their ways," i. e. they shall go right on in the same way.

HIPHL, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence *עָבַר* and—

**עָבְרִית** m. (from the root *עָבַר*) pr. *pledging of goods*, hence *load of debt* which one has contracted, Hab. 2:6. [In The. the meaning taken is that of accumulation of pledges.]

**עָבִי** m. (from the root *עָבַר*) *density, compactness*, Job 15:26; 2 Ch. 4:17, *בְּעָבִי הָאֲדָמָה* "in the compact soil." Vulg. *in terra argillosa*.

**עָבִי** with suff. *עָבִי* m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root *עָבַר*.

**עָבִידָא** f. Ch.—(1) *work, labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare *מְלָאכָה* Neh. 2:16.

**עָבַל** an unused root, Arab. *عَبَلَ* to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. *עֹבֵל*, *עֵבֵל*.

**עָבַץ** an unused root, see *עָבַץ*.

**עָבַר** fut. *יַעְבֵּר*.—(1) TO PASS OVER. (Arabic *عَبَرَ* to pass over, to cross a stream; *عَبَرَ* to go away,

to depart, to die; *عَبَرَ* shore, bank of a stream.

*ufar*, *عَبَرَ* to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. *upari*, Pers. *ابر*, *بر*, and *زبر*; *super, supra*, Gr. *ὑπέρ, πέρα, πέραν, πέραν*, Lat. *super*, Goth. *ufar, asar*, Germ. *über*.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by ? Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; *עָבַר* Num. 33:8. Absol. *to pass over*, sc. a stream (er *fehte über*), Josh. 2:23, and followed by an acc. of that to which we pass over, Jer. 2:10, *עָבַר אֶל הַיָּם* "pass over (the sea) unto the shores of Chittim;" Am. 6:2; followed by *עָלָה* Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(a) of the wind passing over upon any thing, followed by ? Ps. 103:16.—(b) of *waters*, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(c) used of *tears*, as overflowing (compare Arab. *عَبَرَ* the eye gushes

with tears, Germ. *die Augen gehen über*, *عَبَرَ* a tear). Part. *עָבַר* *עָבַר* overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(d) *to go over to some one's side*, followed by *עָלָה* Isa. 45:14.—(e) *to violate a law*, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over, to pass through, a country, a city, etc.*; followed by an acc. Jud. 11:29, *וְעָבַר אֶת מְנַשֶּׁה וְאֶת מְנַשֶּׁה* "he went through Gilead and Manasseh." Isa. 23:10, *עָבַר אֶתְּךָ בְּיָמֶיךָ* "pass over thy land like the Nile" (compare No. 1, b); Ps. 8:9. More often also followed by ? Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by *בֵּין* (between two things) Gen. 15:17; Jer. 34:19; *עָבַר* Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, *עָבַר* *כִּי* *לֹא* *תִּפְּלֶה* so that prayers do not pass through."—*עָבַר* 2 Ki. 12:5, more fully *עָבַר לְפָנֶיךָ* Gen. 23:16, "money which passes with the merchants" (*gangbare Münze*; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *moneta probata*.

(3) *to pass by* (*vorübergehen*). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part

עבר־Ps. 129:8; עבר־Ps. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by עַל 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מַעַל Gen. 18:3; עַל פְּנֵי Ex. 34:6; לְפָנַי 2 Ki. 4:31. Specially—(a) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(b) to pass by quickly, to vanish, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24.—(c) to perish, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עָבַר בְּשֵׁלַח to perish by the weapon (of death), Job 33:18; 36:12. עָבַר בְּשֵׁחַת to perish in the sepulchre [corruption], Job 33:28.—(d) metaph. is said עָבַר עַל פְּשָׁע to pass by sin, i. e. to forgive, Mic. 7:18; Pro. 19:11; and without פְּשָׁע followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2.—(e) Isaiah 40:27, מֵאֵלֵהִי מִשְׁפָּטִי יַעֲבֹר, "my cause has passed over from my God;" i. e. he does not regard my cause, he overlooks it and neglects it (er läßt es rubig an sich vorübergehen). Comp. Arab. عدا to pass by, to omit, to supersede.

(4) to pass on, or along, to go beyond (weiter gehen). Gen. 18:5; אַחֲרַי תַּעֲבֹרוּ "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(a) to move on, to march, Josh. 6:7, 8; Ps. 42:5.—(b) to pass away, to depart, Cant. 5:6; followed by מִן Ps. 81:7; תַּעֲבֹרָנָה, "his hand departed from the basket" (for carrying burdens); i. e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24; מֵאֵיךְ רִיחַ יְיָ יַעֲבֹר רִיחַ "which way did the Spirit of Jehovah depart from me?"—(c) to pass on to any place, to go to any place; followed by עַל 2 Ki. 6:30; followed by an acc. Am. 5:5. עָבַר מֵעִיר לְעִיר to pass from city to city, to go through all the cities, 2 Chr. 30:10. עָבַר וָשָׁב to pass on and return, to go hither and thither, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(d) to enter, followed by an accus. into a gate, Mic. 2:13 (opp. to יָצָא); metaph. עָבַר בְּבְרִית to enter into a covenant, Deu. 29:11; compare בּוֹא No. 1, e.—(e) followed by לְפָנַי to pass on before, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(f) followed by אַחֲרַי to follow any one, 2 Sa. 20:13.

(5) Followed by עַל to pass over any person or thing, Nu. 6:5.—(a) to overwhelm any one, used of overflowing waters (compare No. 1, b), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man יִזְכְּרוּ (whom) wine overwhelms," oppresses, (compare similar expressions under the words דָּלַע, דָּלַם); used of a multitude of sins (followed by an acc.), Ps. 38:5; of the anger of God,

Ps. 88:17; compare Lam. 4:21.—(b) to rush upon any one, to attack, to assail him, followed by עַל Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11, of a spirit of jealousy, Num. 5:14.—(c) to be imposed on any one, Deu. 24:5. But Isa. 45:14, עָבַר is to pass over to another owner (speaking of riches), compare Eze. 48:14.

NIPHAL, to be passed over (as a stream), Ex. 47:5.

PIEL, to cause to pass over, to make to pass forward—(a) a bar or bolt, hence to shut up with a bolt; to bar, followed by לְפָנַי 1 Kings 6:21, וַתִּבְרָח הַדְּבִיר "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(b) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, יָצָא עֹבֵר "his ox (i. e. cow) becomes pregnant." Chald. Peal, Pael, Ethpael, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. עָרָה to pass by, Pa. Aph. to become pregnant, in Targ. for הָרָה pr. to transmit.

HIPHIL הִעֲבִיר—(1) causat. of Kal No. 1, to cause to pass over, i. e. to transmit, to send over, to conduct over any one, e. g. a people, a flock across a stream, with an acc. of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc. of obj. and הָ of the river, Ps. 78:13; 136:14. This word is used whether a stream be passed in boats (drüberföhren), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (durchföhren), Gen., Josh. l. l. c. c. It is also—(a) to cause a razor to pass over some one, followed by עַל Nu. 8:7; Ezek. 5:1.—(b) to cause to remove from one place to another Genesis 47:21, "and he removed the people לְעָרִים (from cities) into cities," i. e. from one city to another, he made them exchange habitations.—(c) to cause an inheritance to pass to any one, followed by לְ Nu. 27:7, 8.—(d) to cause to pass over, i. e. to violate a law (compare Kal No. 1, letter e), 1 Sam. 2:24.

(2) causat. of Kal No. 2 to cause or suffer to pass through, e. g. a land, Deut. 2:30; to cause to pervade (as wild beasts in a land), Eze. 14:15; specially הִעֲבִיר קוֹל הַתְּבִיר to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; הִעֲבִיר שׁוֹפָר to cause the trumpet to sound throughout; i. e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, to cause to pass by, 1 Sa. 16:9, 10; 20:36, "he shot an arrow לְפָנָיו so as

to pass him by," i. e. beyond him. Metaph. **הַעֲבִיר** to pass by sin, to remit, to forgive (compare Kal No. 3, letter d), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. **הָבִיא** to bring, specially to offer as a sacrifice, to consecrate, followed by **לַיהוָה** Ex. 13:12; Ezek. 23:37; more often also in this phrase **לְמֹלֶךְ הַעֲבִיר** to offer (children) to Moloch, Lev. 18:21; Jer. 32:35; compare Eze. 16:21, with the addition of the word **בָּאֵשׁ** 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase **הַעֲבִיר בְּפִלְקָן** to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, b, to lead away, 2 Chr. 35:23; to take away, to remove, e. g. a garment, Jon. 3:6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; to avert evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

HITHPAEL—(1) to pour oneself forth in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, b), Ps. 78:21, 59; followed by **כִּי** Ps. 78:62; **עַם** Ps. 89:39; **עַל** Prov. 26:17; with suff. Prov. 20:2, **מִתְעַבֵּר** for **מִי לֹא** "whoever pours forth wrath against him" (the king). (Compare Arab. **جَارَ** to transgress, to be proud, to burn with anger).

(2) to be proud, **ὑψίζευ**, Prov. 14:16 (compare עֲבָרָה No. 2).

Derived nouns, **עֲבָרָה**, **מַעֲבָרָה**, and those which follow as far as **עֲבָרֹנָה**.

**עֲבָרָה** m. with suff. **עֲבָרָה**—(1) region on the other side, situated across a stream, or the sea. **עֲבָרָתוֹן** the region situated across the Arnon, Judges 11:18; **בְּעֲבָרֵי הַיָּם** in the region beyond the sea, Jer. 25:22; especially **לְעֲבָרֵי הַיַּרְדֵּן** *ro pára rov 'Iordánov*, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region on this side Jordan, by a later usage of

language which seems to have arisen in the Babylonish captivity; [but observe it is so found in Joshua] Similar also is the phrase **עֲבָרֵי הַנָּהָר** the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. **עֲבָרֵי נָהָר** the regions beyond the Euphrates, Isa. 7:20.

(2) the opposite region, a region over against, the opposite side, whether there be a valley or whatever else may be between. 1 Sam. 26:13, **וַיַּעֲבֵר דָּוִד הָעֵבֶר** "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put **מִהַעֲבֵר מִזֶּה** and **לְעֵבֶר אֲחֵר**, **לְעֵבֶר אֲחֵר** 1 Sam. 14:4; and **מִכָּל עֲבָרָיו** ib. ver. 40; Ex. 28:26. Pl. **מִכָּל עֲבָרָיו** from all sides, Jer. 49:32; **מִשְׁנֵי עֲבָרֵיהֶם** on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(a) **אֶל-עֲבָרָה**—(a) to the region beyond, Deu. 30:13.—(β) to the opposite region, Josh. 22:11.—(γ) towards a region, towards, Exod. 28:26. More fully—(δ) **אֶל עֲבָרָיו** towards the region opposite one's face, i. e. right before one (*Sommaris, gerade vor sich hin*), Eze. 1:9, 12; 10:22. **עַל עֲבָרָה** idem, Ex. 25:37.—(b) **לְעֵבֶר** i. q. **אֶל עֲבָרָה** straight before one, Isa. 47:15.—(c) **מִעֲבָרָה** followed by a genit. and suff. and **לְעֵבֶר**—(a) from the other side, from beyond, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) beyond, e. g. **מִעֲבָרָה לַיָּם** beyond the sea, Deut. 30:13; **מִעֲבָרָה לְנַהָרֵי כוּשׁ** beyond the rivers of Ethiopia, Isa. 18:1.

(4) pr. n. *Eber*—(a) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, Gesch. d. Hebr. Sprache u. Schrift. p. 11); hence **עֲבָרָה** Gen. 10:21; and poet. **עֲבָרָה** Nu. 24:24, i. q. **עֲבָרֵי הַיָּם** Hebrews; as to the difference between this and Israelites, see under **עֲבָרֵי**.—(b) Neh. 12:20.—(c) 1 Ch. 8:12.—(d) 1 Ch. 8:22.—(e) 1 Ch. 5:13.

**עֲבָרָה** Chald. i. q. Hebr. **עֲבָרָה** No. 1, region beyond; hence **עֲבָרָה נָהָרָה** the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

**עֲבָרָה** f.—(1) a ferry-boat, or raft, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כחב כרי, where there is the קרי desert places.

**עֲבָרָה** f. plur. const. **עֲבָרוֹת** also **עֲבָרוֹת** Ps. 7:7].—(1) outpouring of anger (compare the root in

Hithpa.). Job 40:11, עֲבֹרֹת אַפִּי "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֲבֹרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὑβρις, *pride, haughtiness*, Uebermuth (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֲבָרוֹן see עֲבָדוֹן.

עֲבְרוֹנָה ("passage," sc. of the sea), [Ebronah], pr. n. of a station of the Israelites, on the shore of the Ælantic gulf, Num. 33:34.

עֲבָרִי pl. עֲבָרִים, f. עֲבָרִיָּה, pl. עֲבָרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֲבָר (which see) [if this be the case there can be no further question about the matter]; it seems, however, to be originally an appellative, from עֲבָר the land beyond the Euphrates; whence עֲבָרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περὰντος. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare בְּנֵי נִנְעִים and Φοίνικες; *Chemi*, מִצְרַיִם and Αἰγυπτῶς). Hence Greek and Latin writers only use the name of *Hebrews* (or *Jews*), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עֲבָרִים עֲבָרִי); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache v. Schr. p. 9—12.)

[('s) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [Abarim], pr. n. Jer. 22:20; fully הָרֵי הָעֲבָרִים Nu. 27:12; Deu. 32:49 and הָרֵי הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נֶבֹּו) is a prominent summit.

עֲבֹשׁ ἄπ. λεγόμεν. Joel 1:17, used of seed which, by too much *heat* when under ground, WASTES AWAY, DECAYS, *æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verbummen. With this agrees Ch. עֲפֹשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying to rot may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. ὑθόμεναι, Hesiod. Scut. Hert.

153. Abulwalid compares Arab. عيس i. e. يس to dry up.

עֲבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַת, עָבַת.

PIEL, to twist, to pervert, Micah 7:3. Hence—

עֲבַת f. עֲבַתָּה adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet حَبَّأ id.)

עֲבַת plur. עֲבַתִּים and עֲבַתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertined*; hence—

(1) a rope, Jud. 15:13, 14; pl. bonds, Ps. 1:3, Eze. 3:25; 4:8.

(2) a braid, wreath, of small rods woven together, Exod. 28:24; מְעֻשָׂה עֲבַת wreathen work, Exod. 28:14.

(3) a branch with thick foliage, Eze. 19:11; 31:3, 10, 14.

עֲנֵב fut. יַעֲנֵב. The native power is that of *breathing* and *blowing*, i. q. cogn. אָנַח No. 1; whence עֲנֵב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and על Ezek. 23:5, seq. Part. עֲנֵבִים lovers, Jer. 4:30. (Cogn. אָנַח ἀγαπάω. Arab. عجب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֲנֵב, and the two nouns which follow.

עֲנֵבִים m. pl. *oleasures, delights*; Eze. 31:31

עֲנִיּוֹת "a pleasant song." Specially *things which please God*. (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, עֲנִיּוֹת בְּפִיהֶם "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עֲנִיּוֹת or עֲנִיּוֹת f. *immodest love*, Eze. 23:11.

עֲנִיּוֹת and עֲנִיּוֹת — (1 Ki. 19:6; Eze. 4:12), fem. a *cake* baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 63; עֲנִיּוֹת רָצִפִּים a cake baked on hot stones, 1 Kings 19:6; עֲנִיּוֹת כֻּצוֹת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan). Root ענן which see.

עֲנִיּוֹת masc. adj. *gyrating, wheeling, flying in circles*, from the root ענר, which see. It is—(a) epith. of the swallow, Isa. 38:14, עֲנִיּוֹת "like a swallow wheeling in circles" [*chirping, chattering, twittering*, is the meaning given in Thes.] (LXX. omit עֲנִיּוֹת; Syr. render, chattering swallow).—(b) poet. for the swallow itself, Jer. 8:7. Compare עֲנִיּוֹת, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עֲנִיּוֹת as signifying the *crane*; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "*as the swallow, and as the crane*," a sense which would have been expressed by עֲנִיּוֹת וְעֲנִיּוֹת. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare עֲנִיּוֹת Isa. 16:2; עֲנִיּוֹת עֲנִיּוֹת 29:5; עֲנִיּוֹת שׁוֹמֵר 30:28. Compare page ccxii, B.

עֲנִיּוֹת m. a *ring*, specially an *earring*, Ezek. 16:12; Nu. 31:50. From the root—

עֲנִיּוֹת i. q. עָנַל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence עֲנִיּוֹת, עֲנִיּוֹת, and the five nouns which follow.

עֲנִיּוֹת f. עֲנִיּוֹת adj. *round*, 1 Ki. 7:23, seqq.

עֲנִיּוֹת m. with suff. עֲנִיּוֹת; pl. const. עֲנִיּוֹת, and—

עֲנִיּוֹת f.—(1) a *calves*, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) a *bullock, steer, heifer*; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the

third year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֲנִיּוֹת שְׁלֵשָׁה Isa. 15:5; Jer. 48:34. Metaph. עֲנִיּוֹת bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עֲנִיּוֹת (Arab. عجل, Syr. عجل id. Aeth. ለገላ: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.

עֲנִיּוֹת [Eglah], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עֲנִיּוֹת with suff. עֲנִיּוֹת f. a *wagon, a chariot* (so called from rolling, wheeling), Genesis 45:19, seqq.; specially a *wagon*, 1 Sa. 6:7, seqq.; *an ox-cart*, Isa. 28:27, 28; a *military car*, Psalm 46:10. (Syriac عجل, Arab. عجل id.)

עֲנִיּוֹת (q. d. "*vitulinus*"), [Eglon], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجل Rob. ii. 392].

עֲנִיּוֹת TO BE SAD, TO GRIEVE, followed by ל on account of any one, Job 30:25. See עֲנִיּוֹת No. 3.

עֲנִיּוֹת only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלֹא תִעָנֶנָּה "would ye therefore shut yourselves up?" for תִּעָנֶנָּה, compare Isa. 60:4. LXX. κατασθίσεις. According to Kimchi עֲנִיּוֹת is a woman who remains at home, and lives without a husband.

עֲנִיּוֹת an unused root, of nearly the same signification as the kindred עָנַל to roll, to roll oneself, to turn round. Hence עֲנִיּוֹת (epith. of the swallow) *revolving, flying in circles*. Arab. عجل to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עֲנִיּוֹת signifies a *migratory* (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of *to chatter*, and so also the derivative.]

עָנַל m. (from the root עָנַל to pass over, to go on)—(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence *perpetuity of time*

*eternity*, i. q. **עולם אביר** perpetual father (of his country), [?] **Isa. 9:5** [Christ]. **ע**ר **Hab. 3:6**, and **ע**ר **Gen. 49:26**; eternal mountains, those which are to endure continually. **ע**ל **Psa. 9:19**; **ע**ל **Ps. 9:6**; **ע**ל **Psa. 19:10**; more fully **ע**ל **Ps. 10:16**; **ע**ל **Ps. 21:5**; **ע**ל **Ps. 45:7**; **ע**ל **Ps. 83:18**; **ע**ל **Isa. 45:17**; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. עָרַי, עָרָה, *prey, spoil*), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עָרִי (like עָלִי, אָלִי, with suff. עָרִי, עָרִיָּה also עָרִיָּהם (the Kametz being retained which is unusual), Job 32:12; once עָרִיָּהם for עָרִיָּהם 2 Ki. 9:18.

(1) *while so long as*, זַחַס (wātrenb). 2 Ki. 9:22, אִינְקֵל עַד זַחַס "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, עַד כֹּה וְעַד כֹּה "while so and while so (it was done)," i.e. meanwhile, gradually, little by little. Job 20:5, עַד רִנֵּה "during a moment." Followed by inf. Jud. 3:26, עַד-הִתְמַהֲמָהּם "while they waited."

(2) *to, even to* some certain limit. It is used—

(a) prop. of *space* (from the signification of passing on), as הַנָּהָר הַגָּדוֹל *even to the great river*, Deut. 1:7; דָּן *even to the town of Dan*, Gen. 14:14. In opposition to one another are used, וְ...וְ... (see *מ* No. 3, let. β), and where there are many terms, וְ...וְ...וְ...וְ... (see *מ* No. 3, let. β), and where there are many terms, וְ...וְ...וְ...וְ... (see *מ* No. 3, let. β). In the later Hebrew there frequently occurs עַד *even to*, Ezr. 9:4; Esth. 4:2; hence לְמַרְחֹק *even to afar off*, Ezr. 3:13; 2 Chron. 26:15 (compare עַד מַרְחֹק Isa. 57:9); once עַד אֵלֵיהֶם *even to them*, 2 Ki. 9:20. The particle אֵל and this differ properly in this respect: that אֵל signifies nothing but motion and direction *towards* some limit. עַד on the contrary implies an actual arrival *quite to* such a limit; e. g. בּוֹא עַד (see *ב* No. 2, c.), וְנָגַע עַד *to attain unto*, Job 4:5; מָצָא עַד Job 11:7; וְנָגַשׁ עַד Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases הִתְבּוֹנֵן עַד *to attend to*, Job 32:12; 38:18 (in other places followed by אֵל, אֵלָּה); הָאֵזֶן עַד Num. 23:18. לְדָבָר הַזֶּה Ezr. 10:14; “with regard to this thing.” Followed by inf. *even until* (anything comes to pass), Num. 32:13; in the later Hebrew עַד Ezr. 10:14; 1 Chron 5:9.

(b) of *time*. הַיּוֹם עַד even unto this day, i. e. (the limit being included; as to the distinction of the particles *حتى* = *עד* and *الى*, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day, even now*, Gen. 26:33; 32:33. עַד הַיּוֹם until the

morning, Jud. 6:31; עַד הָעֶרֶב *until the evening*, Lev 15:5; poet. עַד עֲרֵי Ps. 104:23. Often followed by adverbs of time; as עַד אֲנֶה, עַד כִּי, עַד מָה *until when* i. e. how long? (see מָה, אֲנֶה, מָה) עַד הֵנָּה (cont. עַד הַיּוֹם) *until* (see הֵנָּה, הַיּוֹם) עַד עַתָּה *hitherto* (see עַתָּה, הַיּוֹם) עַד עַתָּה *until* (there is) *none* (or *nothing*): see בְּלִי, בְּלִי.

(c) used of *degree*, especially with reference to a greater, and also to the highest, עַד מְאֹד, עַד לְמְאֹד, even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see מַעַל No. II.); עַד אֵין מִסָּפֶר until there is no number-  
ing, Psalm 40:13 (compare עַד לְאֵין 2 Ch. 36:16); עַד אֵין מָקוֹם until there is no place left, Isa. 5:8. Hence *even, adeo*, Num. 8:4, and, with a negative particle following, *not even*. עַד אֵין... לֹא not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הִנֵּחֵן, עַד אֵין נִשָּׂא וְהִתְאֲחָה... לֹא “even the vine and the fig-tree... bear no fruit,” Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (bis zu dem Grade wie), 1 Ch. 4:27, “but their family did not multiply יִהְיֶה עַד בְּנֵי יְהוּדָה up to the children of Judah,” i. e. like the children of Judah; Nah. 1:10, עַד סִידִּים נִבְּכִים “they are woven together, even as thorns,” i. e. like thorns. Compare בּוֹא No. 2. c.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד id. Cant. 1:18; עַד לֹא Prov. 8:26; and עַד אֵין Ecc. 12:1, 2, 6, “while (there was) not,” i. q. לִפְנֵי before that; Syr. حَتَّى Matt. 1:18, for the Gr. *πρωτῆ*.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שֶׁבָּאוּ הַרְוֹסִים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֵשֶׁר until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד שֶׁ Cant. 3:4; Jud. 5:7; עַד שֶׁ id. Gen. 26:13; עַד אֲשֶׁר Gen. 24:19; Isa. 30:17; עַד אֲשֶׁר Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִגְדַּל הַנֶּגֶר וְהַיָּתוּם "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. אֶרֶץ אֲחֵרִין and the idiom of the south and west of Germany, bis Sonntag reife ich, i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned the shall

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle עַד sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (*lebensohl bis auf Wiedersehen!*), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, *De Authentia Libri Danielis*, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. حتى and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever, עַד לֹא שָׁמַת אֵלֶיךָ עַל לִבְךָ, even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:5; 20:41; more fully עַד אֶפְסָר Josh. 17:14 (unless it should be read עַל אֶפְסָר).

עַד Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (während). עַד יוֹשִׁין תִּלְחֹן within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e. g. עַד כֵּן until now, Ezr. 5:16; but עַד אַחֲרָיו until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. עַד דִּבְרַת דִּי to the end that, Dan. 4:14, i. q. עַל דִּבְרַת דִּי 2:30.

(B) עַד Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (עַד) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

עַד m. pr. part. of the root עָדָה.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony, pr. what testifies*. עֵדָה עַד בָּ to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

עַד see עָד as yet.

עָדָה an unused root; Arabic عَد to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun עַד time, like יָעַד, to which it is allied. Hence Syriac ܥܕܐ festival day, i. q. מוֹעֵד, Arabic عِدَان, عِدَان time, عِدَّة the time of the monthly courses of women, and Heb. עֵדָה, and also the pr. n. עֵדוּ, עֵדָה, Ch. עֵדוּ.

עָדָה see under the root עָדָה Pilel.

עָדָה Arab. عَدَا for عَدُو i. q. عָدָה—(1) TO PASS BY, Job 28:8; whence עָדָה A, 1, and B, C, עָדָה No. 1.

(2) *to attack in a hostile manner*, whence the Arabic عَدُو an enemy, compare the synonyms عָدָה No. 5, 6, عَدُو, عَدُو. Hence עָדָה A. 2, booty.

(3) *causat. to make to pass over*, i. e. *to put on ornaments* (Germ. überziehen, anziehen), *to adorn oneself* with any thing; followed by an acc. like לְבַשׁ (Ch. id.). Job 40:10, עָדָה נָא זָאן, "adorn thyself with majesty." עָדָה עָדָה to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, עָדָה תַּעֲדִי, "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

HIPIL—(1) *causat. of Kal No. 1, to remove, put away* (as a garment), i. q. הָעָדָה (Jon. 3:6) Prov. 25:20.

(2) *causat. of Kal No. 3, followed by two acc. to adorn any one with any thing*, Eze. 16:11.

The derived nouns are, עָדָה, עָדָה, עָדָה for עָדָה (עָדָה), and the pr. n. עָדָה, עָדָה, עָדָה, עָדָה, עָדָה.

עָדָה, עָדָה fut. יַעֲדָה, יַעֲדָה Chald. i. q. Hebr.

(1) TO PASS OVER, OR AWAY, a kingdom, Dan. 7:14; *to be abrogated*, as a law, Dan. 6:9, 13.

(2) *to go, to come*, followed by בָּ to any thing, Dan. 3:27; followed by הָ to go away, to depart, Dan. 4:28.

APHEL, causat. of Peal No. 2, *to take away*, Daniel 5:20; 7:26; *to depose* (kings), 2:21.

עָדָה ("ornament," "beauty"), [Adah], pr. n. f.—(1) of a wife of Lamech, Gen. 4:19.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. עָדָה f. constr. עָדָה (from the root עָדָה) for עָדָה (by aphæresis) *an appointed meeting, an assembly*, specially—

(1) *the congregation* of the Israelites, fully **עדת** **ישראל** Ex. 12:3; **עדת בני ישראל** 16:1, 2, 9; **עדת יהוה** the congregation of Jehovah, Num. 27:17; and **κατ' ἐξουσίαν** **העדה** Lev. 4:15. LXX. *συναγωγή*.

(2) *a private domestic meeting, a family*, Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. **עדה** f. (from the root **עוד**) with Tzere impure, pl. **עדות**.

(1) *something that testifies*, Gen. 31:52.

(2) *testimony*, Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

**עדה** f. only pl. **עדים** i. q. Arab. **عَدَّ** an appointed time, specially the monthly courses of women (see the root **עדר**). Isa. 64:5; **בְּגָד עֲדִים** "a menstruous cloth." Arab. **عَد** Conj. VIII. to menstruate.

**עדי** & **עדוא** ("timely"). [*Iddo*], pr. n. — (1) of a prophet and writer, 2 Ch. 12:15; 13:22. — (2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

**עדות** f. — (1) i. q. **עדה** No. 3, *a precept* (of God), most frequently in pl. **עדות** (*edwoth*), inflected in the Aramaean manner (like **מִלְכֵי**, pl. **מִלְכִּין**). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law*, i. q. **תורה**, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. **אֲרוֹן הָעֲדוּת** the ark of the law, Ex. 25:22. **אֹהֶל הָעֲדוּת** the tent of the law, Nu. 9:15; 17:23; 18:2 [of *witness*, Eng. Vers. see Acts 7:44]. Used also of the holy *rites*, Ps. 122:4.

(3) *revelation*, hence *a revealed psalm*, Ps. 80:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from **עַד** i. q.

Arab. **عَد** lyre.

**עדי** (from the root **עדה**) in pause **עֲדִי** with suff. **עֲדִי** m. — (1) *age*, Ps. 103:5 (Targ. old age); opp. **עָדִים**; see the root No. 1; compare **עַד** A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. **עֲדִי עֲדִים** most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

**עֲדִיאל** ("ornament of God"), [*Adiel*], pr. n. m. — (1) 1 Ch. 4:36. — (2) 1 Ch. 9:12. — (3) 1 Ch. 27:25.

**עֲדִיָּה** ("whom Jehovah adorned"), [*Adaiah*], pr. n. m. — (1) the grandfather of king Josiah, 2 Ki. 22:1. — (2) 1 Ch. 9:12; Neh. 11:12. — (3) 1 Chron. 8:21. — (4) Ezr. 10:29. — (5) Ezr. 10:39; Neh. 11:5 for which there is **עֲדִיָּהוּ** 2 Ch. 23:1.

**עֲדִין** adj. *soft, delicate*, Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8; **הוּא עֲדִינוּ הַעֲצֵנוּ** (**כַּחֲזִיב**) for which the author of the Chronicles, 1 Ch. 11:11, has given, **הוּא עֲדִר אֶת חֲנִיתוֹ** "he lifted up his spear." Vulg. renders *ipse est quasi tenerrimus ligni vermiculus*. Jo. Simcais, *percussio ejus hastā suā (fuit) in octingentos* etc.; comparing **עַדִּין** Conj. II. to smite with a pointed weapon, see below **עֲדִין**. I prefer rendering **עֲדִין** by *vibration* (**באשׁ שְׁחִינִיגִין**, *Schwenken der Ränge*); from the root **עַדִּין** to be soft, pliant (*stwant*).

(2) [*Adin*] pr. n. m. Ezr. 2:15; Neh. 7:20.

**עֲדִינָא** ("slender," "pliant," Germ. *schwacht*), [*Adina*], pr. n. of one of David's captains, 1 Chron. 11:42.

**עֲדִיתִים** ("twofold ornament," ["twofold prey"]), [*Adithaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36.

**עַדִּל** an unused root; Arab. *to be just, equitable*; whence —

**עַדִּלִּי** (for **עַדִּלְיָה** "justice of God"), [*Adlai*], pr. n. m., 1 Ch. 27:29; and —

**עַדִּלָּם** ("the justice of the people," for **עַדִּלְעָם**; according to Jo. Simonis, compounded of **עַדִּל** and **עַדִּלָּם** a hiding place; and **עַדִּלָּם** to hide), [*Adullam*], pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. *Ὀδωλλάμ*. Near it was **מְעֵת עַדִּלָּם** the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, **עַדִּלָּמִי** Gen. 38:1, 12.

**עַדִּן** a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. **عَدْن** V. to be flexible, to vacillate. **عَدْن** softness, laxity.



languor, **עֵדָן** a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above **עֵדָן** Gr. *ἀδινός*, which Jo. Simonis compares, is plainly not connected with this stock.

**HITHPAEL**, pr. *to conduct oneself softly*, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, **עֵדָן**, **עֵדָן**, **עֵדָן**, **עֵדָן**, and the pr. n. **עֵדָן**, **עֵדָן**.

**עֵדָן** m.—(1) *delight, pleasure*; Gr. *ἡδονή*, Syr. **عَدْن** only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence **עֵדֶן** the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, *Bibl. Alterthumskunde*, vol. i. p. 172, seqq.; Schulthess, *d. Paradies*. Zurich, 1816, oct.

**עֵדָן** ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from **עֵדֶן**, see page cxviii, A.

**עֵדָן** **עֵדָנָה** contr. for **עַדְהָנָה** *till now, hitherto*, Ecc. 4:2, 3.

**עֵדָן** m. Chald.—(1) *time*; Syriac **عَدْن**, Arabic **عَدْن** id.; from the root **עֵדָן** Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25, **עֵדָן** **עֵדָנָה** **עֵדָנָה** **עֵדָנָה** "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, *Bellum Jud.* i. 1. See **עֵדָן** No. 2, and **עֵדָן** No. 4.

**עֵדָנָה** ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

**עֵדָנָה** (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is **עֵדָנָה**].—(2) 2 Ch. 17:14.

**עֵדָנָה** f. *pleasure*, Gen. 18:12.

**עֵדָדָה** (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

**עֵדָדָה** TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

**HIPHIL**, *to collect*, or *have what is over and above*, Exod. 16:18. (Arab. **عَدَف** to give what is over and above, too much; Conj. IV. to loosen a veil.)

I. **עֵדָר** not used in Kal; Arabic **عَدَر** to desert perfidiously; III. to desert.

**NIPHAL** **נִעְדָר**—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19. Isa. 40:26; 59:15.

**PIEL** **עֵדָר** *to suffer anything to be wanting*, Ki. 5:7.

[This and the following are blended in Thes. !]

II. **עֵדָר**—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence **עֵדָר**.

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac **عَدَر** a plough); whence **עֵדָר** a hoe. Hence—

**עֵדָר** m.—(1) with suff. **עֵדָרִי** a flock, Gen. 29:2, 3, 8, and so frequently; **עֵדָרִי** a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [*Eder*], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare **עֵדָר** p. ccccxlvii, B.

**עֵדָר** ("flock"), [*Ader*], pr. n. m. 1 Ch. 8:15.

**עֵדָרִיאֵל** ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

**עֵדָשׁ** an unused root, Arabic **عَدَس** to tend a flock. Hence is derived—

**עֵדָשׁ** or **עֵדָשׁ** only plur. **עֵדָשִׁים** lentiles, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic **عَدَس** idem.) See Celsii Hieroh. ii. p. 104, seqq.

**עֵבָא** [*Ava*], 2 Ki. 17:24; see **עֵבָה**.

**עֵבָב** not used in Kal, i. q. **עֵבָב** No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

**HIPHIL**, *to cover with darkness*; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. *ἐγνόωσεν*. (Syr. Aph. to obscure, but Pael **عَب** metaph. to condemn, to treat with indignity, **عَاب** Med. Ye, to disgrace.)

Derivative, **עֵבָב** No. II. a cloud (Chald. and Zab **عَبَاب** id.)

**עובל** ("stripped," "bare of leaves"), [*Obal*], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, **עובל**. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobilitis, in Idumæa, which is **גובל**.

**עורג**—(1) prop. TO GO IN A CIRCLE, like the kindred roots **חוג**, **הגג**; Arab. **عرج** Med. Kesra, to be curved, II. to bend, to curve. Hence **ענה**, a round of cake, like **דקר**, from **קרה**.

(2) denom. from **ענה**, to bake bread, or cake, Est. 4:12.

**עוג** (perhaps contr. for **ענג**, **ענק** i. e. "in stature, long necked," "gigantic," compare **ענג**), [*Og*], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

**עוגב** m. Gen. 4:21; Job 21:12; 30:31, and **עגב** Ps. 150:4 (where many MSS. and printed editions have **עגב**), *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. **אמבוגא** a pipe (Syr. **اوحول**, Zab. **اوحول**; whence *ambubaja*, i. e. *tibicina*, Hor.); Jerome, *organon*, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. **סוקפנה**, which see. The root is **עגב**, probably with the primary signification of *breathing, blowing*.

**עור**—(1) i. q. Arab. **عاد** Med. Waw, TO TURN BACK, TO RETURN (the verbs **אור** No. 1, and **חור**, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare **שוב**); whence inf. absol. **עור** adv. again, yet (which see).

(2) to say again and again, to witness, to exhort, in Kal once, Lam. 2:13 כתיב, see Hiphil.

PIEL **עור** to surround, Ps. 119:61. (Æth. **ዐዋድ**: to go round, ለዐድ: to make go round, i. e. to surround.)

HIPHIL **עור**—(1) causat. to take as a witness, to call any one to witness, Isa. 8:2; Jer. 32:10, 25, 44; hence to call as witness, to invoke, followed by **א** against any one, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence to testify, to bear witness, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one. 1 Ki. 21:10, 13, and in a good sense for any one, i. e., to praise him, Job 29:11 (compare *υαυρησι*, Luke 4:22). Hence—(a) to obtest, i. e.

to affirm solemnly, to affirm, calling God to witness, followed by **א** of pers. Gen. 43:3, **העיד** **ה' אלהינו** "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—

(b) to admonish solemnly, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; **א** Ps. 50:7; 81:9; 2 Ki. 17:13; **על** Jer. 6:10; especially to chastise, to chide (compare **יסר**), Neh. 13:15, 21.

—(c) solemnly to enjoin on any one a precept or law; hence used of any law given by God (see **ערה** No. 3, and **עדות**), 2 Ki. 17:15, **אשר העיד** **א** "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL **הוער** to be declared, shewn, Ex. 21:29.

PIEL **עור** (which some incorrectly take as from the root **עור**) pr. to restore, to confirm, Ps. 146:9; 147:6.

HITHPALEL, to set oneself up, to stand upright, Ps. 20:9. LXX. *ανωρθωθημεν*.

Derived nouns, **עור**, **ערה**, **עדות**, **עורד** [pr. n. **עורד**] and—

**עור**, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 13:27, etc.), **עור** prop. inf. absol. of the verb **עור** going over again, repeating. Always an adv.

(1) again, yet again, Gen. 4:25; 8:21; 24:20, Jud. 13:8; Hos. 1:6.

(2) again and again, repeatedly (*zu wiederholten Malen, immer von Neuem*, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, **וַיִּבְכֶּה עַל צַוְאָיו עוֹד** "and he wept on his neck again and again," i. e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5: "blessed are those who dwell in thy house **עוֹד יִתְלַלְדוּךָ** they will praise thee again and again," (i. e. daily; well explained by Kimchi **קְלִיַּת יָמִים**, Jerem. 2:9; Hosea 12:1.

(3) more, further, besides, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) as yet, yet, still. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, **yet more, still more**. Prov. 9:9, "give to a wise man **וְיִתְחַכֵּם עוֹד** and he will become yet wiser;" with suff. **עוֹדִי** see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; **עוֹדֶךָ** as yet thou, Gen. 46:30; **עוֹדֶנִּי** Gen. 18:22; 43:27, 28; 1 Ki. 1:14, 22; **עוֹדֶם** Ex. 4:18; once **עוֹד הֵם** Isa. 65:24. With suff. plur. once, Lam. 4:17 **קרי עֵינֵינוּ** "as yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the

rhythm, in כתיב it is written עורני (an Aram. form for עורני) on account of the similar ending in the word עורני.

With prefixes—(1) בעור, בעור—(a) *while, while yet, in the time when yet* (it was or is), (opp. to בעור). 2 Sa. 12:22, בעור הילך חי “while the child yet lived.” Jer. 15:9, בעור יום “while it is yet day.” Psalm 104:33, בעור “whilst yet I (live).” Ps. 146:2—(b) *within yet*—Gen. 40:13, בעור שלש ימים “within yet three days.” Isaiah 7:8. Compare א A, No. 3.

(2) מעור *from as yet, ex quo, ever since*. מעור ever since I was, Gen. 48:15. Nu. 22:30, מעור עד היום “from the time that thou wast unto this day.”

עוד Ch. yet, Dan. 4:28.

עורד (for מעורד “restoring,” “setting up”), [Oded], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

ערה—(1) i. q. Arab. عوى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root ערה), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare ערה No. II. 2), Daniel 9:5; followed by על of pers. Esth. 1:16. (Arab. عوى to err, to be led astray.)

NIPHAL—(1) *to be distorted, to writhe*, with pains and spasms, like a parturient woman. Isaiah 21:3, געויתי משמע “I writhe, so that I cannot hear,” also *to be bowed, to be depressed by calamities*, Ps. 38:7.

(2) *to be perverse*. Proverbs 12:8, געוה לב “(a man) perverse of heart.” 1 Sam. 20:30, בן געוה המרדח “thou son of the perverse rebellious (woman),” i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn*. Isaiah 24:1, ענה פניה “he subverteth the face thereof” (of the earth). Lam. 3:9, נתיבתי ענה “he has subverted my ways.” Compare הפך.

HIPHAL, *to make crooked, to pervert*, as to pervert right, Job 33:27; to pervert one's way, i. e. course of action, i. e. to act perversely, Jerem. 3:21; then by the omission of דרד *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, ענה, עני, עני, Chald. עניא, and the pr. n. עני, ענה, עני, עני.

ענה (i. q. ענה “overturning,” unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and ענה 2 Kings 17:24; [Iva], pr. n. of a city under the dominion of the Assyrians, from which colonies

were brought to Samaria. Gent. noun, pl. ענים a Ki 17:31; but see as to other nations of the same name below under עני. Some compare with this *Avatha*, a city of Phœnicia (see Relandi *Palæstina*, p. 232, 233).

ענה f. *overturning*, Eze. 21:32; see ענה Pi.

ענה see ענה.

ענה see ענה strength.

עור Arab. عان Med. Waw, TO FLEE FOR REFUGE, (kindred roots are עוש, עוש), followed by א to any one, Isa. 30:2.

HIPHAL, causat. *to cause to flee*, i. e. *to set any thing in safety* (Germ. seine Habe flüchten), Ex. 9:19, and without an acc. *to set one's own things in safety*, Isa. 10:31; Jer. 4:6; 6:1.

עוט an unused root (cogn. עוץ, עוץ), prop. *to impress, to immerse, to engrave*. Hence עוט a style. Arabic غاط to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. *to swallow down great morsels*. VI. *to dip one another into the water*.

عوط soft sandy ground, irrigated with water, and planted with trees; comp. غاص to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word עוט is derived from the idea of hardness.]

עני, plur. ענים—(1) Gent. noun (prop. from ענה, “those who inhabit desert places”), *Avim, Avvites*—(a) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(b) the inhabitants of the city Avva, see עני.—But—(2) העני (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, a), Josh. 18:23.

עניא or עניא f. Chald. *perversity, sin*. Often occurring in the Targums. In the Old Test. only in plur. עניא, or (as it is in other copies, and always in the Targums) עניא, Dan. 4:24.

עיל m.—(I) *evil, ungodly*, Job 16:11, from the root עיל.

(II) *a child, infant*, pr. *suckling*, i. q. עיל 21:11; perhaps 19:18, from the root עיל.

עיר (“ruins”), [Avith], pr. n. of a town on the borders of Edom, Gen. 36:35.

על not used in Kal; prop. *TO TURN AWAY, TO DISTORT* (compare על, על; hence *to be wicked*.

Arab. *عَالَ* Med. Waw quiesc. to decline, turn aside, especially from what is just.

*עויל* to act wickedly, *Psa.* 71:4; *Isa.* 26:10. (Syr. Aph. id.)

Derived nouns, *עויל*, *עויל*, *עוילה*, *עוילה* No. I, and *עויל* No. I.

*עויל* m. evil, wicked, *Job* 18:21; 27:7; 29:17.

*עויל* ["once in const."], with suff. *עוילו*, and *עויל* m. wickedness, depravity, iniquity, as of a judge, *Lev.* 19:15; of a merchant, *Eze.* 28:18. *עוילה* to act wickedly, to commit iniquity, *Eze.* 3:20. LXX. *ἀδικία*, *ἀρπυγία*.

*עויל* or *עיל* TO SUCKLE, TO GIVE MILK, used of animals, *1 Sam.* 6:7, 10; *Gen.* 33:13. Part. *עולות* those that give milk; poet. used of ewes ["and cows"], *Psa.* 78:71; *Isa.* 40:11. (Arab. *عَالَ* Med. Ye, to be great with young, and to give suck.)

Derivatives, *עויל* No. II, and—

*עויל* m. an infant, a child, prop. a suckling, *Isa.* 49:15; 65:20. (In Arab. *عَايل* a boy; Syr. *عَوْلَا* id.)

*עוילה* f. i. q. *עויל* *Job* 6:29, 30; 11:14; 13:7. *עוילה* the wicked, *2 Sam.* 3:34, and without *עוילה* abstr. for concr. *עוילה* used for wicked persons, *Job* 24:20; *Psa.* 107:42. With *ה* parag. *עוילה* *Psa.* 92:16, and contr. *עוילה* *Job* 5:16; transp. *עוילה* (which see); pl. *עולות* *Psa.* 58:3; 64:7.

*עוילה*—(I.) contr. for *עוילה* iniquity, *Isa.* 61:8. [This passage may very well be taken with the common meaning. So *Thes.*]

(II.) burnt offering, see *עלה* (from the root *עלה*).

*עויל* pl. *עוילים*, and *עויל* (verbal of *עויל* of the form *עויל*, pl. *עוילים*, with suff. *עוילכם*, m. a boy, a child (so called in my opinion from the idea of petulance, see *עלל* No. 2), a poet. word, differing from *עויל*, with which it is joined, *Jer.* 44:7; *Lam.* 2:11. Used of a boy playing in the street, *Jer.* 6:11; 9:20; asking bread, *Lam.* 4:4; led away captive, *Lam.* 1:5; carried in the bosom, *Lam.* 2:20; once used of an unborn babe, *Job* 3:16. The same is *עויל* *Isa.* 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, *Orig. Hebr.* i. 6, compared Arab. *عَالَ* Conj. II. to soothe a weaned child (with sweet things), so that *עויל* prop. would be a

weaned child; but this does not accord with the form, which is active.)

*עוללות* gleanings, see *עללות*.

*עולם* sometimes *עלם* m.—(A) pr. what is hidden; specially hidden time, long; the beginning or end of which is either uncertain or else not defined; eternity, perpetuity. It is used—(1) of time long past, antiquity, in the following phrases and examples, *ימי עולם* Am. 9:11; *Mic.* 7:14; *Isa.* 63:9; and *ימות עולם* Deu. 32:7, ancient times. *מֵעוֹלָם* of old, from the most ancient times, *Gen.* 6:4; *1 Sa.* 27:8; *Isa.* 63:16; *Jer.* 2:20; 5:15; *Psa.* 25:6; and even of time before the creation of the world [i. e. eternity]. *Prov.* 8:23; with a negation, not from any time, never, *Isa.* 63:19; 64:3; elsewhere from a long time ago, long, *Isa.* 42:14 (where it is referred to the time of the captivity [?]); *Isaiah* 46:9; 57:11. *גְּבוּל עוֹלָם* the boundary set by the forefathers, *Prov.* 22:28; 23:10; *עַתִּיָּה עוֹלָם* the ancient gates, *Psalms* 24:7; *מֵתֵי עוֹלָם* those who died of old, *Psa.* 143:3; *Lam.* 3:6; *עַל עוֹלָם* men of old, those who have been long dead, *Eze.* 26:20. Since true piety and uncorrupted morals are ascribed to men of old, *עוֹלָם* *Psa.* 139:24; *נְחִיבוֹת עוֹלָם* *Jer.* 6:16; *שִׁבְלֵי עוֹלָם* *Jerem.* 18:15, is the (true) piety of the fathers; compare *עֲדָת עוֹלָמִים* ancient justice or innocence, *Dan.* 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by *עוֹלָם* and *נְחִיבוֹת עוֹלָם*; which, in *Isa.* 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (*Jer.* 25:9; 49:13, does not belong here; *ע* being applied there to time future).

(2) It more often refers to future time, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially—(a) to individual men, it commonly signifies all the days of life, as *עַד עוֹלָם* a perpetual slave (not to be discharged as long as he lives), *Deu.* 15:17; *Ex.* 21:6; *1 Sam.* 27:12 (poetically used of a beast, *Job* 40:28); *עַד עוֹלָם* for ever, i. e. all the days of life, *1 Sa.* 1:22; 20:15; *2 Sa.* 3:28. *יָמֵי עוֹלָם* perpetually (whilst they live) secure. *Psalms* 73:12; 30:13, "Jehovah my God *אֲדִירָה עוֹלָם* "I will praise thee for ever" (while I live); [there is no need to limit this passage]. *Psa.* 5:12; 31:3; 37:27, 23;

49:9; 82:11; 71:1; 86:12; sometimes also a *very long life*. Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him **עוֹלָם וָעֶד** even long, very long;" [lit. *length of days for ever and ever*: eternal life is spoken of, not merely temporal as Gesenius would make it]. The word **עוֹלָם** has a much narrower limit [?] in this passage, Isa. 35:10, **לִשְׂמֹחַת עוֹלָם עַל רִאשָׁם** "perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2; Isa. 51:11; 61:7; and 32:14; the term itself of the time is marked; "hill and watchtower shall become caverns **עוֹלָם** for a long time...15. **עַד** until the Spirit be poured out," etc. Elsewhere—(b) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction*; 1 Sam. 2:30, "thy family shall serve me **עוֹלָם** while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Psa. 18:51, "he will shew mercy to David and to his seed **עוֹלָם**." So the covenant of God with the Israelites is called **בְּרִית עוֹלָם** Gen. 17:7; Lev. 24:8; the laws given to them, **חֻקַּת עוֹלָם** Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land **אֶרֶץ עוֹלָם** Gen. 17:8; 48:4.—(c) *the metaphysical idea of eternity*, at least that which has no end, is more nearly approached by the examples in which **עוֹלָם** is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains **לְעוֹלָם** for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; **וְנִבְנוּתָהּ הַעוֹלָם הַזֶּה** the eternal hills, created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, **עוֹלָם** the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e.g. **שְׁנַת עוֹלָם** an eternal sleep, used of death, Jer. 51:39, 57; **בֵּית עוֹלָמוֹ** his eternal house, i. e. the grave, Eccles. 12:5; **חַי עוֹלָם** eternal life after resurrection, Dan. 12:2.—(d) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called **אֵל עוֹלָם** the eternal God, Gen. 21:33; Isa. 40:28; **חַי הָעוֹלָם** who liveth for ever, Dan. 12:7 (compare **חַי הָעוֹלָם** to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed **עוֹלָם** everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, **מֵעוֹלָם וָעֶד** **אֵתָּה אֵל** "from everlasting to everlasting thou art God;" 103:17; compare Psa. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(e) in which the Hebrews use the metaphysical notion of eternity

by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, **יְחִי אֲדֹנָי הַמֶּלֶךְ לְעוֹלָם** "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; Ælian. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies*, not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be **כְּמוֹ דֹר וָדֹר** like many generations"). Psa. 45:7, "thy throne established by God [really "thy throne, O God"] **וְעַד לְעוֹלָם** (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" *ibid.*, 17, "his name shall be **לְעוֹלָם** for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolical wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers **לְעוֹלָם** for ever;" 25:5.

(B) *the world*, from the Chaldee and Rabbinic usage, like the Gr. *αἰών*, hence *the desire or pursuit of worldly things* (Weltfinn), more fully called *ἀγαπή τοῦ κόσμου*, 1 John 2:15; *αἰών τοῦ κόσμου τούτου*, Eph. 2:2; and Arab. *دنيا* the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, "(God) has made every thing beautiful in its time, **וְלֹא יִמְצָא הָאָדָם וְנֹהַר** although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. **וְלֹא יִמְצָא** for **וְלֹא יִמְצָא** No. 4. As to the sense, compare Ecc. 8:17. Another form is **עוֹלָם**.

**עוֹן** an unused root, *to rest, to dwell* (compare Arab. *أوى* convenience, rest, *أوى* to live tranquilly), whence **מְעוֹן**, **מְעוֹנָה** dwelling, and—

**עוֹנָה** f. *conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:12, in **קרי** there is **מְעוֹנָה**

which the Targ. renders furrows (compare פְּעֻנָּה), but the context almost requires [the pointing to be] עֲוֹנוֹת sins.

**עין** i. e. **עין**, see the root **עין**.

עוֹן Ex. 28:43; 34:7; more rarely עוֹן 2 Ki. 7:9; Ps. 51:7; const. עוֹן, עוֹן 1 Chron. 21:8, pl. absol. and const. עוֹנוֹת with suff. עוֹנֵינוּ, עוֹנֵיךְ, more often עוֹנֵתִי עוֹנוֹתֵי etc.; m. pr. *perversity, depravity* (from the root עוּן); hence—(1) *a depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, עוֹן פְּלִלִים “a crime to be punished by the judges,” comp. Job 31:28; 19:29, עוֹנוֹת חֶרֶב “crimes to be punished by the sword.” Eze. 21:30, עוֹן גֵּזֶן “crime of end,” i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning*, as עוֹן אֲבוֹת “the guilt of the fathers,” Ex. 20:5; 34:7; עוֹן הָאֲמֹרִי “the guilt of the Amorites,” Gen. 15:16; עוֹן הַסֵּאתִי “the guilt of my sin,” Ps. 32:5; also any *thing unjustly acquired*, Hos. 12:9, “they shall not find in my possession עוֹן אֲשֶׁר חָטָא any thing unjustly acquired which (would be) sin,” (kein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words נָשָׂא, נָשָׂא No. 2, c, are used; of punishing it, the verb פָּדַל is used; of bearing or suffering its penalty, the verb נָשָׂא No. 2, b.

(2) Sometimes it is *the penalty* of sin, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

עוֹיִם m. pl. *depravities, perversities*, Isaiah 19:14; for עוֹיִם, from the root עוּה Vulg. *vertigo*, which is not unsuitable.

עֲרַף (1) i. q. עָרַף (from which perhaps this root has been formed by softening the letters; compare עָרַץ, עָרַץ, עָרַץ and others; see the roots עָרַץ, עָרַץ, etc.), TO COVER; especially *with feathers, wings*. Isa. 31:5, כְּצִפְרִים עֹפֹת, “as birds which cover (their young) with their wings וְיִרְשָׁלַם” so will Jehovah of hosts protect Jerusalem.” From the idea of covering is עָרַף prop. i. q. עָרַף a wing; whence—

(2) *to fly, to fly away, to fly unto*; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (*verfliegen*); used of a dream, Job 20:8; human life, Psa. 90:10. Once transit. like Hiph., Pro. 23:5 כָּחִיב (Arab. عَاف, Med. Waw, and Ye, to hang in the air, and hover over something (used of a bird); followed by عَلٰی عَيْفَةً flight; a secondary word is عَايَفٌ an augur; عِيَافٌ augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. ܕܠܝܬܐ *to wrap round*); and intrans. *to be covered with darkness* Job 11:17, הָעֶפֶה בְּפָנָי כִּי־חָשֶׁךְ (although now) covered with darkness," i. e. pressed down by calamity, "(soon) shalt thou be as the morning;" (unless it be preferred to read with three MSS. הָעֶפֶה *darkness shall be as the morning*). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see עָלָה, עָסַר and the Arab. غشى).

Syr. ܕܥܝܬܐ to fail in strength; Ethp. to faint away. Cognate are 𐤊𐤍 and 𐤊𐤍𐤔 (to fail in strength). Fut. 𐤊𐤍𐤔 (for distinction from 𐤊𐤍𐤔𐤌 to fly), 1 Sa. 14:28; Jud. 4:21.

PILEL עִפֵּל—(1) i. q. Kal No. 2, *to fly*, Gen. 1:20; Isa. 6:2.

(2) to brandish, as to make to fly (a sword),  
Eze. 32:10.

HIPHIL, *to make to fly*, Prov. 23:5 יִקְרֶה.

HITHPALEL, *to fly away*, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are עֲמֻלָּה, עֲמֻלָּה; signif. 3 מְעוֹנָה, מְעוֹנָה, עֵיפָה, מְעוֹנָה.

**עף** prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (Vögel), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

חֵן Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. עִיץ TO CONSULT, i. q. עִי; only found in imp  
צִי Jud. 19:30; Isa. 8:10. Hence עִיץ pr. n.

II. **עריץ** i. q. **עריץ**, **عاريض** to impress, to immerse oneself, e. g. the foot into sand; whence **عريضة** soft ground, sandy and fruitful. Hence—

ʿUz ("soft and sandy earth"), [Uz], pr.n. *Ausitis*, *Ausitea* (LXX. *Αἰσιτίς*, *Aisítirai*), pr.n. of a region and tribe in the northern part of the Arabian desert (بديّة الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, *Aisítirai* (unless this should be corrected to *Aisítirai*), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaëlis in Spicleg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholii in Jobi Prolegomm. § 5; Eichhorn, Einleit. in das A. T. § 639. [See also Forster's Arabia.]

**עין** not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. עָץ.

HIPHIL, to press; followed by עָץ (prop. to press down; καταβιβω), Am. 2:13.

Derived nouns, עָץ, עָץ.

**עור** not used in Kal. Aeth. ሀፋር: TO BE BLIND. Arab. عور and عار to be blind of an eye.

PIEL עור to blind, to make blind. (Syr. ܥܘܪ. In its origin perhaps עור is the same as עָץ to cast dust, sand, chaff into the eye; compare Chald. עור.) 2 Ki. 25:7; Jer. 39:7. Metaph. to blind a judge (with gifts), Ex. 23:8; Dent. 16:19. [In Thes. this Piel form is deduced from עור III.]

Derived nouns (עור), עור, עור, עור.

**עור** adj. blind, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. **עור** prop. TO BE HOT, ARDENT (cogn. with עור, which see); hence to be alert, watchful (in opposition both to sleep and to idleness). Specially—(1) to wake, to be awake, Cant. 5:2; Mal. 2:12, עור ועור "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like עור ועור), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus*.

(2) to awake, to arouse from sleep. Only in imp. Ps. 44:24, עור למה תישן אולי "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. to cause to awake, i. q. Hiphil, Job 41:2, fut. עור קרי.

NIPHAL לעור, fut. עור pass. of Piel and Hiphil.—(1) to be aroused, awaked (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, to arise, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עור No. II.

PIEL עור (compare Gr. ὤρω=ὀρυσμι, pret. ὄρωσα). (1) to awake, to arouse from sleep, Cant. 2:7; 3:5; 8:4 (5?); to arouse a serpent, and call forth from his hiding place, Job 3:8; figuratively, to excite a brawl, Prov. 10:12; to rouse up one's strength (feine Macht aufbieten), Ps. 80:3.

(2) to raise up (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26. — But for Isa. 23:13, see under the root עור Piel.

HIPHIL עור (ἐγείρω) i. q. Piel.—(1) to arouse, to awake, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; to incite any one to any thing, Isa. 45:13; Jer. 50:9. and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; to provoke, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, עור קנו על נוליו, "as the eagle stirs up her nest (i. e. her young ones, to fly, ad volandum, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm (2) to watch (prop. Wade halten), Ps. 35:23; followed by עור to watch over any one, Job 8:6.

HITHPALEL—(1) to arouse oneself, to rise up, Isa. 51:17; 64:6; followed by עור against any one, Job 17:8.

(2) to rejoice, to be glad (Germ. aufgeweckt sein used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עור watcher, and the pr. n. עור, עור, עור.

II. **עור** i. q. עור and עור TO BE NAKED, TO BE MADE NAKED; whence the Arab. عورة, عار nudity, verenda. Hebr. מעוררים.

NIPHAL, Hab. 3:9, עורה מעורר "with nakedness was thy bow made naked."

PIEL עור, see the root עור.

III. **עור** an unused root, cogn. חור to dig, to bore; whence عار, Hebr. מערה a cavern. [In Thes. Piel עור is referred to this root with the idea of blinding by boring out the eyes.]

**עור** Ch. chaff, Dan. 2:35. Syr. ܥܘܪ id.; Arab. عور a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עור); but may not rather עור be the same as עור dust, a particle of dust; whence עור i. q. עור to throw dust into the eye; (Sand in die Augen streuen, fläuben)? [This conjectural derivation is rejected in Thes.]

**עור** m.—(1) the skin of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עור שנים skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root עור). As to the words Job 19:26, see under the root עור. Poet. used of the body, the life, Job 2:4, עור עור "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.

(2) *the hide of animals*, Gen. 3:21; pl. קודים Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

קודים (read קודים), Isaiah 30:6 כתיב, for קודים *asses*.

קוד m. *blindness*, Deu 28:28; Zec. 12:4. See the root קוד.

קוד f. id. Lev. 22:22.

קוד *ἀπ. λεγόμεν.* Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots קודש, קוד, and קוד III. to hasten, to accelerate a work. Compare also קודת.

Derived pr. n. קודש, קודש.

קוד not used in Kal; to be bent, inflected, i. q. the kindred verbs קודת, קודת.

PIEL קוד TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, to bend or pervert the cause of any one, Lam. 3:36; Job 19:6; Psa. 119:78. 'קודת קודת to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, to bow oneself, Ecc. 12:3.

Derivative, קודת.

קוד a root, *ἀπ. λεγόμεν.* of the same origin and signification as קודש, pr. TO HASTEN TO, especially to give help; hence to succour (Germ. beifpringen), to aid. Arab. كود Conj. IV. to aid, to succour, to assist. Const. with two accus. (like קודת Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, קודת את יעקב דבר, "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. *ὑποστηρίσαι*. Vulg. *sustentare*. Hence—

קודת (for קודת, קודת, "whom Jehovah succours"), [Uthai], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

קודת pr. Aram. inf. Piel, from the root קוד (with Kametz impure), f. the bending of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

קוד f. קוד, pl. קודים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. קוד

קוד *hard of face*, i. e. impudent, shameless, Deut 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root קוד

קוד pl. קודים f.—(1) a she-goat. (Syr. كود; Arab. كود

كود; Phœnic. كود, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc *adsha*, a he-goat; *adshā*, a she-goat; Goth. *gáisa*; Anglo-Sax. *gāt*; Germ. *Gais*, with a harder form, *Gems*, chamois; Gr. *αἰξ*, *αἰγός*; also the Turkish *gicik*, *ghieizi*; comp. Grimm, Deutsche Gram. iii. 328.) קודי קודי a kid of goats, Gen. 27:9. קוד קוד a goat, i. e. the goat (in *Etüd Siegenwieß*), [an individual for the species], Deu. 14:4.

(2) pl. קודים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

קוד Ch. i. q. Heb. No. 1, Ezr. 6:17.

קוד sometimes קוד (Prov. 31:17, 25); followed by Makk. קוד, with suff. קודי and קודי and קודי, קודי (from the root קוד)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. קודי קודי with all (one's) might, 2 Sa. 6:14. Concr. *the strong, heroes*, Jud. 5:21.

(2) *firmness*. קודי קודי a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, קודי קודי "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense קודי קודי strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. קודי with which it is often joined, Hab. 3:4. Psalm 96:6, קודי קודי "splendour and majesty." Ps. 132:8, קודי קודי "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere קודי קודי 2 Ch. 6:41): called post. קודי alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, קודי קודי "instruments of praise," employed in praising God. (Arab. كود power, victory, glory.)

קוד ("strength"), [Uzza], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, קודי.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

קוד only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many



conjectures have been made. I have no doubt that it should be rendered *avert*, ἀλεξίκακος (עזב for עזל), from the root עזל, עזל to remove, to separate; comp. Lehrs. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see עזל), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עזאזל (in Golius, p. 317, incorrectly עזאזל) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There עזאזל is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀπογορκαίῳ, Ἀλεξικάκῳ, *Avertuncum*); verse 10, εἰς τὴν ἀποπομπήν (*ad averruncandum*); verse 26, εἰς ἀφῆσιν, compare the remarks on the use of the Greek word ἀποπομπαῖος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that עזאזל and ליהוה stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of עזב a goat, and עזל to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עזאזל was the pluralis

*fractus*, from the sing. עזל, עזל, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word עזל verses 10, 21, and עזל verse 22.

עזב fut. עזב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عَزَب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, *עזב לו עזב מעזבו* beware that thou leave him not, but that thou loose his (the

ass's) bonds with him." There is a play of the words in the double use of the verb עזב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עזב וְעוֹבֵב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp עזב an unmarried man, and אָעֶס a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֱזֹבָה שִׁחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) to leave a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, to desert, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and vice versa, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) to leave any one anywhere, Gen. 50:8; followed by עזב in any one's hand (of one departing), ib. 39:12, 13; sometimes said for to commit to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for to leave to any one's will, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by עזב Job 39:11; and עזב Ps. 10:14 (intrans.), עזב חֲלִבָּה "the poor committeth himself to thee."—(b) of a person dying; to leave anything to heirs; followed by עזב Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by עזב Mal. 3:19. Part. pass. עֲזוּבָה left, deserted, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. ruins, Isa. 6:12; 17:9, עֲזוּבֹת, "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites," compare Isa. 17:2; Jer. 4:29.

(3) to leave off, to cease from any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; to remit, cease from, wrath, Psalm 37:8; עזב חֲסִדוֹ מֵעַם to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, to be left, forsaken, Neh. 13:11; often used of a country which has been forsaken by it.

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by *ל* to be left to any one, i. e. committed to him, Isa. 18:6.

PUAL עֲזָבָה i. q. Niph. Isa. 32:14.

Derived nouns, עֲזָבָה and —

עֲזָבָה only in plur. עֲזָבוֹתִים m. a word only used with regard to merchandize, having almost the same signification as עֲזָרָה, *traffic, commerce* (from the root עֲזָב to let go for a price, to commit to another, i. e. to sell); hence — (1) *fair, market, marketplace*; Eze. 27:19, "Dan and Javan בְּעֲזָבוֹתֶיךָ קָמוּלִים set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense *פ* is prefixed to the wares to be sold (*with silver, iron, etc. they set forth thy fairs*); and verse 16 *פ* is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. *Thes.*]

(2) *gain made by traffic*, Eze. 27:27, 33; compare עֲזָרָה.

עֲזָבָה (perhaps "altogether desolated," from עֲזָב and בָּוֶה) [*Azbuk*], pr. n. m. Neh. 3:16.

עֲזָרָה ("strong in fortune"), [*Azgad*], pr. n. m. Est. 2:12; 8:12; Neh. 7:17; 10:16.

עֲזָרָה an unused root. Arab. عَزَى to comfort, whence the pr. n. عَزَاة, عَزَاة, عَزَاة.

עֲזָרָה ("strong," "fortified," as if *Valentia*) pr. n. [*Gaza, Azzah*] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name (عزة). Its history is given at considerable length by Reland, in *Palæstina*, p. 788—800. Gent. n. עֲזָרָה Jud. 16:2.

עֲזָרָה see עֲזָרָה No. 1.

עֲזָרָה f. — (1) *ruins, heaps of ruins*, see the root No. 2.

(2) [*Azubah*], pr. n. fem. — (a) of the mother of Jehoshaphat, 1 Ki. 22:42. — (b) of the wife of Calet, 1 Ch. 2:18, 19.

עֲזָרָה m. *strong, powerful*, (used of God), Psa. 24:8; collect. *strong ones*, i. e. soldiers, Isaiah 43:17.

עֲזָרָה masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עֲזָרָה.

עֲזָרָה see עֲזָרָה.

עֲזָרָה fut. יַעֲזֵר inf. עֲזָרָה — (1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عَزَى fut. O). Followed by *ל* to make secure. Ecc. 7:19, וְחָכְמָה תַּעֲזֶרְךָ לְחָכְמָה וְנָרְךָ "wisdom makes the wise man stronger than ten leaders," i. e. protects him more than ten leaders could. (Compare עֲזָרָה No. 2, and עֲזָרָה.) See also this active signification in the name עֲזָרָה.

(2) to become strong, to be made strong. Jud. 3:10, וְנָחָשׁ יָדוֹ עַל-כִּשְׁלֵיץ "and his hand became stronger than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יַעֲזֵר "and he shall not conquer." Ps. 9:20; Prov. 8:28, וְעֵינֹת הַיָּם חֲזָקוֹת "when the fountains of the sea were strong," i. e. flowed forth violently; compare עֲזָרָה Neh. 9:11; Isa. 43:16. (Syr. ܐܝܬܐ Ethpa. to boil forth).

(3) to be strong, robust, powerful, Ps. 89:14 to show oneself such, 68:29; 52:9.

HIPHIL עֲזָרָה followed by *ל* to strengthen one's countenance, i. e. to put on a shameless look, Pro. 7:13; followed by *פ* 21:29. Compare עֲזָרָה No. 2.

The derived nouns are, עֲזָרָה, עֲזָרָה, עֲזָרָה, עֲזָרָה, עֲזָרָה, and those which immediately follow עֲזָרָה — עֲזָרָה.

עֲזָרָה ("strong"), [*Azaz*], pr. n. m. 1 Chr. 5:9.

עֲזָרָה ("whom Jehovah strengthened"), [*Azaziah*], pr. n. masc. — (1) 1 Chr. 27:20. — (2) 15:21. — (3) 2 Chr. 31:13.

עֲזָרָה (abbreviated from עֲזָרָה) [*Uzzi*], pr. n. m. — (1) 1 Chr. 5:31; 6:36; Ezr. 7:4. — (2) 1 Chr. 7:2. — (3) 9:8. — (4) 7:7. — (5) Neh. 11:22. — (6) 12:19, 42.

עֲזָרָה see עֲזָרָה.

עֲזָרָה ("power of God"), [*Uzziel*], pr. n. m. — (1) Exod. 6:18; Nu. 3:19. — (2) 1 Ch. 4:12. — (3) 7:7. — (4) 25:4. — (5) 2 Ch. 29:14. — (6) Neh. 3:8. Patron. of No. 1, is —

עֲזָרָה Nu. 3:29

**עֲזִיָּהּ & עֲזִיָּהוּ** ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13. 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also **עֲזַרְיָה**, and **עֲזַרְיָהוּ**; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as **עֲזִיָּה** and **עֲזִרְיָה** are alike), or to an interchange of the names as spoken by the common people (as being pronounced for *sr*). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 **עֲזַרְיָה**.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. *Ὀζίας*.

**עֲזִיָּא** ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

**עֲזִמְבֶּת** ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See **בֵּית עֲזִמְבֶּת** p. cxviii, A.

**עֲזַל** an unused root. Arab. **عزل** to remove, to take away; see the cognate root **עָזַל** No. 2. Hence **עֲזָלָה**.

[**עֲזָן** *Azzan*, pr. n. m. Num. 34:26.]

**עֲזַן** an unused root, perhaps i. q. **עָזַן** to be sharp [in Thes. this is rejected as a root]; whence—

**עֲזִנְיָה** f. Lev. 11:13; Deut. 14:12, a species of eagle, so called from the acuteness of its vision (see Job 39:29; II. p. 674), unless perhaps **עֲזִנְיָה** be for **עֲזִיָּה** (fem. from **עָזַן** strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root **עֲזִנְיָה** Isa. 23:11, for **עֲזִיָּה**. LXX. *ἀλκίαιρος*. Vulg. *aquila marina*. I formerly compared Arab.

**العُزْن**, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, **الفرن** (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

**עֲזַק** only in PIEL **עָזַק** TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. **عزق** id.; whence **معزق** a spade, a mattock.) From the kindred signification of engraving is—

**עֲזָקָה** f. Ch. a signet ring, Dan. 6:18. (Syriac **ܥܙܩܬܐ** id.)

**עֲזֻקָּה** ("a field dug over," "broken up"),

[*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

**עָזַר** fut. **יעָזֵר**, pl. **יעָזְרוּ** TO HELP, TO AID. (Arab. **عز**, Syriac **ܥܙܪ**, not **ܥܙܐ**, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. **עָצַר**, **חָצַר** No. I, and **עָזְרָה** i. q. **חָצַר**.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by **ל** 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by **עִם** (Germ. *beistehen*) 1 Ch. 12:21; followed by **אַחֲרֵי** 1 Ki. 1:7, **וַיַּעֲזְרוּ אַחֲרֵי אֲדֹנִיָּה**, "they aided, having followed the side of Adonijah."—Part. **עֹזֵר** helper, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIPHAL, *to be helped*, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, **וַיַּעֲזְרוּ עֲלֵיהֶם**, "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, **انتصر** to be helped (by God), i. e. to conquer.

HIPHIL, i. q. Kal. Part. (of the Aramæan form) pl. **מַעֲזִירִים** 2 Ch. 28:23; inf. **לַעֲזֹר** 2 Sa. 18:3, **כְּחֵיב**.

Derived and compounded nouns, **עֹזֵר**—**עֲזָרִיקָם**, also **יעָזֵר**.

**עֹזֵר** m. with suff. **עֹזְרִי**—(1) aid, help; often concr. a helper, aider, Ps. 33:20; 70:6; 115:9; a female helper, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(a) 1 Ch. 4:4; for which there is **עֲזִרָה** verse 17.—(b) 1 Chr. 12:9.—(c) Neh. 3:19.

**עֹזֵר** ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

**עֹזֵר & עֲזָרָה** ("helper"), [*Azur, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

**עֲזָרָה** ("help"), pr. n. *Ezra*—(1) the priest, and *γραμματεὺς*, who in the seventh year of Artaxerxes Longimanus (458 B.C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

**עֲזָרְיָה** ("whom God helps;" Germ. *Gottthelf*), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 1:13; 12:36.—(5) Ezr. 10:41.

**עֲזָרָה** f.—(1) help, aid, Psalm 23:20; also **עֲזָרָה**

like (זקרה), Ps. 60:13; 108:13; with He parag. Ps. 44:27.

(2) [Ezra], pr. n.; see עזר 2, a.

עזרה f.—(1) a word of the later Hebrew, for the older חצר a court (of the temple), 2 Ch. 4:9; 6:13; from עזר in the signification of surrounding, i. q. עזר, (Often in the Targ.; Arab. عرس id.).

(2) a ledge (of the altar), عرس, Terrasse, Eze. 43:14, 17, 20.

עזרה ("ready to help;" [for עזרה "the help of Jehovah"]), [Ezri], pr. n. m., 1 Ch. 27:26.

עזריאל ("the help of God;" compare the Punic pr. name *Hasdrubal*; i. e. עזרו בעל "the help of Baal"), [Azriel], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

עזריה ("whom Jehovah aids"), and עזריהו [Azariah], pr. name—(1) of a king of Judah; also called עזיה which see.—(2) see עזיה No. 3; also of other men. See Simonis Onomast. p. 541.

עזריקם ("help against an enemy"), [Azri-kam], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

עזרת see עזרה.

עזתי see עזה.

עז m. (from the root עז, which see).—(1) a style made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's pen, Jer. 8:8; Ps. 45:2.

עזא Ch. (from the root עז, i. q. Heb. עצה counsel, prudence. Daniel 2:14, וְעָזָא וְעָזָא לְאִירִיחַ "he answered to Arioch prudence and understanding;" i. e. replied prudently and wisely. Compare Prov. 26:16.

עטה —(1) TO COVER, TO COVER OVER. (Arab. غط [Syr. حط]. Cognate roots are עטף, from which this seems to be formed by softening the last labial, and עטה as pronounced with a sibilant). Const. followed by על (like עטה and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) to cover, to clothe oneself with any thing, to put on any thing, followed by an acc. Part. עטה עטה clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, עטה אור בעלמה "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) to wrap up, roll up. Isai. 22:17, עטה עטה "rolling he will roll thee up;" also to wrap one-

self up. Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak;" i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of *destroying*, *blotting out*, an idea which the Syr. حط has as well as that of covering; see Castelli Lex. ed. Mich. p. 646.

(4) to become languid, to faint, to faint away (from the mind and eyes being involved in darkness, like the synonyms ענה Nos. 3, 4, ענה No. 3, ענה No. 2). I thus interpret with Alb. Schultens (in Opp. Min. p. 241), Cant. 1:7, "lest I be בעטה as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in בעטה may be explained, languid as one about to faint, wie ohnmächtig, or else from that use of the preposition ע which has been stated above, p. cccclxxix, A, quam languidissima, as faint as possible. Others regard עטה h. l. to be one veiled, i. e. a harlot (comp. Genesis 38:14); others one weeping, others unknown, all of which are more remote from the context.

העטה, to cover, followed by two acc. Ps. 84:7, נִסְכְּרוֹתַי יַעֲטֵה מוֹרָה "moreover, the autumnal rain covers (it) with blessings;" and followed by על of the thing to be covered, Ps. 89:46.—As to the forms עט, וּתַעֲטֵם 1 Sam. 14:32; 15:19, see the root עט.

Derivative, מעטה.

עטין m. (from the root עטן), a place where cattle lie down, Job 21:24, עטין מלא חלב "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take עטין for the Ch עטמא, Syr. حنطا thigh, side (m and n being interchanged, see p. cccclxxiii), Ch. and Zab. אטמא with this sense, his sides are full of fat (חלב for חלב). So LXX. ζγκαρα; Vulg. viscera; Syr. sides.

עטישה m. sneezing, Job 41:10, from the root עשש.

עטלה m. a bat, Lev. 11:19. Isa. 2:20, comp. of עטל, compared with the Arab. غطل to be dark, and עף flying, ע being elided.

עטן an unused root. Arab. عطن to lie down around the water (as cattle); whence معطن and

עֲטֵן a place by the water, where cattle lie down;  
see עֲטֵן.

עֲטָרָה fut. עֲטֹרָה.—(1) TO COVER, TO COVER OVER,  
i. q. עֲטָה, for which this verb is often used in the  
Targums. (Arab. عطف IV. to be on, Syr. حَفَّ  
to be clothed. Cognate and synonymous roots are  
עָטַר, עָטַרָה, עָטַרָה.) Followed by לְ Ps. 73:6, עֲטָרָה  
לְמֹלֵךְ "a garment of violence covers them;" they  
are altogether covered over with iniquity, as with a  
garment. Compare לְבָשׁ.

(2) to be covered, to be clothed. Followed by  
an acc. Ps. 65:14, עֲטָרָה יַעֲטֹרֵם "the valleys are  
covered over with corn." Absol. to hide, or cover  
over oneself. Job 23:9, יַעֲטֹרֵם " (if) he cover  
himself over (i.e. hide) in the south." Hence מְעַטְרוֹת  
garments.

(3) to be wrapped in darkness, to languish, to  
faint (comp. the synonyms עָנָה Nos. 3, 4, עָנָה,  
עָנָה). Used of the heart or soul, Ps. 61:3; 102:1; Isa.  
57:16. Part. pass. עֲטָרָה fainting, Lam. 2:19; weak  
(used of lambs), Gen. 30:42.

NIPHAL, i. q. Kāf No. 3, Lam. 2:11.

HIPHAL, id. intrans. to languish, to be feeble, Gen.  
30:42.

HITHPAEL, to languish, to faint, used of the soul,  
or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon.  
2:8.

Derived noun מְעַטְרָה.

עָטַר (cognate to the verb עָטַר which see), to  
surround, whether in a hostile manner (followed  
by אֶל), 1 Sa. 23:26; or for protection, followed by  
two acc. Ps. 5:13.

PIEL, עָטַר to surround with a crown, to crown,  
followed by two acc. Ps. 8:6; 65:12; 103:4 (me-  
taph.); followed by a dat. of pers. Cant. 3:11.

HIPHAL, i. q. Piel; Isa. 23:8, עָטַר הַפְּעִיזָה "Tyre,  
the crowning," i.e. distributing crowns, or diadems,  
from the royal dignity in the Phœnician colonies  
resting on the authority of the senate of Tyre.  
Hence—

עֲטָרָה constr. עֲטָרָה, plur. עֲטָרוֹת f.—(1) a crown.  
—(a) convivial, Isa. 28:1.—(b) royal, a diadem,  
2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31.  
Whatever is an ornament, or dignity, to any one, is  
figuratively designated a crown; Job 19:9, "he hath  
pulled down the crown from my head;" Pro. 12:4,  
"a virtuous woman is a crown to her husband,"  
Pro. 14:24; 16:31; 17:6.

(2) [Atarah], pr. n. f. 1 Ch. 2:26.

עֲטָרוֹת ("crowns"), [Ataroth], pr. n.—(1) a  
town in the tribe of Gad, Num. 32:3, 34.—(2) of  
another in the tribe of Ephraim, Josh. 16:7; also  
called עֲטָרוֹת אֲדָר ("crowns of Addar"), Josh. 16:5;  
18:13.—(3) עֲטָרוֹת בֵּית יוֹאָב ("crowns of the house  
of Joab"), a town in the tribe of Judah, 1 Ch. 2:54.  
—(4) עֲטָרוֹת שׁוֹפָן a town in the tribe of Gad, Num.  
32:35.

עָטַשׁ an unused root; Arab. عَطَس to sneeze,  
see עָטַשׁ.

עֵי (for עֵי, i. q. עֵי, "a heap of ruins"), with the  
art. הַעֵי [Ai, Hai], pr. n. of a royal city of the Canaan-  
ites, situated east of Bethel, in the northern part of  
the territory of the tribe of Benjamin, Gen. 12:8;  
13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX.  
Αγγαί. Vulg. Hai. Other forms of the same name  
which are fem. are עֵי Neh. 11:31; עֵי 1 Chron. 7:  
28 [but this is עֵי]; and עֵי Isa. 10:28.

עָרָה (for עָרָה, from the root עָרָה, to overturn, to de-  
stroy), pl. עָרִים m.

(1) ruins, ruinous heaps, Mic. 1:6; Jer. 26:18.  
Mic. 3:12; Ps. 79:1; comp. עָרָה.

(2) עָרֵי הָעֲבָרִים Num. 33:45, and more fully  
verse 44; 21:11 ("the ruinous heaps of mount  
Abarim"), [Ije-ubarim], a part of mount Abarim.

(3) עֵי [Iim], a town of the tribe of Judah, Josh.  
15:29.

עָרָה see עָרָה.

עָרָה see עָרָה.

עֵבֶל ("void of leaves," see עָבֵל: ["stone"]),  
[Ebal], pr. n.—(1) of a mountain or rock in the  
northern part of mount Ephraim, opposite mount  
Gerizim (גֵּרִיזִים), Deut. 11:29; Josh. 8:30. LXX.  
Γαβάλ. Vulg. Hebal.

עָרָה see עָרָה.

עֵי ("ruin"), [Ijon], pr. n. of a fortified city in  
the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

עֵי f. 1 Ch. 1:46 for עֵי, which see.

עָטַשׁ (or עָטַשׁ Hiphil), TO PRESS UPON, TO RUSH  
VIOLENTLY UPON any person or thing. (Kindred  
to the roots עָטַשׁ, עָטַשׁ. Syr. [عَظِي] to be indignant,  
to rush upon any one; عَظِي indignation, wrath.  
Arab. عَظِي to be indignant, عَظِي rage, anger.) Const.  
followed by לְ 1 Sa. 25:14, עָטַשׁ לְקָהָם "he flew upon

them," i.e. stormed at them; followed by אֵל 1 Sam. 15:10. וַתַּעֲטֵם אֶל הַשָּׁקָל " (wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 קָרַי (which alone is the true reading), וַתַּעֲטֵם אֶל הַשָּׁקָל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַתַּעֲטֵם is the same as וַתַּעֲטֵם 1 Sa. 25:14, just like וַתַּחַשׁ Job 31:5, for וַתַּחַשׁ and he hastened; and וַתַּחַד Prov. 27:17, for וַתַּחַד; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root וַתַּחַד (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عَطَا, in which however the only notion is that of *taking, receiving*. Hence—

עִי m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עִימָם ("a place of ravenous creatures"), [Etam], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עִי הַעֲבָרִים see עִי No. 2, 3.

עִילֹם m. i. q. עוֹלָם eternity, 2 Ch. 33:7.

עִילִי (i. q. Chald. עִלִּי "most high"), [Ilai], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 23:28, עֲלִמָן.

עִלַּיִם Elymais, [Elam], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרַס Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

[עֲלִמָּיָא Ch. plur. Elamites, Ezr. 4:9.]

עִים an unused root; perhaps, i. q. kindred אִים Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἀπ. λεγόμε.—

עִים Isa. 11:15, בְּעֵינֵי רָחוֹם "in the terror of his wrath," i.e. in his terrible wrath; or, as I prefer, "with

his terrible wind," i.e. most vehement wind. Rightly therefore, given by the LXX. ἐν πνεύματι βλαίφ; Vulg. in fortitudine spiritus sui.

עֵין—(1) i. q. Arab. عَيْن Med. Ye, to FLOW, to FLOW OUT, as water, tears; whence עֵין the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עֵין Part. עֹיֵן looking askance, envious, 1 Sam. 18:9 כְּחֵיב עֹיֵן; Arab. عَائِن id.

עֵי f. (once m. Cant. 4:9 כְּחֵיב ["also perhaps Ps. 73:7; dual Zec. 3:9."]), constr. עֵי with suff. עֵינִי etc.; dual עֵינִים (which is also used for the plur., Zec. 3:9); constr. עֵינִי once defectively עֵינִי Isa. 3:8; plur. עֵינֹת constr. עֵינֹת (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). רָאָה לְעֵינֵי to see with (one's) eyes, Eze. 12:12; יָפֵה עֵינִים beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לַיהוָה עֵין אָדָם "Jehovah's is the eye of man;" i.e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(a)

לְעֵינֵי before the eyes of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(b) בְּעֵינִי in my eyes, i.e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, וְהָיָה כְּבִסְחוֹק בְּעֵינֵי וְהָיָה לְחֵסֶד "and he was in their eyes as one jesting;" i.e. he seemed to his sons-in-law to be jesting. Gen.

29:20. 2 Samuel 10:3, אֲבִירָה בְּעֵינֶיךָ "thinkest thou that David wished to honour thy father?" Hence כֹּלֵב בְּעֵינֵי it seems good to me, i.e. it pleases me (see כֹּלֵב, וְיָטֵב, רַע בְּעֵינֵי, רַע, רָע, it displeases me (see רַע, רָע), compare under the root יָטָה.—הִקְדֵּי one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(c) רָחוֹם עֵינֵי (far) from any one's eyes, i.e. unknown to him, Num. 15:24.—(d) בֵּין עֵינֵי between the eyes, i.e. on the forehead, Ex. 13:9, 16; Deu. 6:8; 11:18; on the front of the head, Deut. 14:1.—(e) עֵין עַל to set one's eye on any one, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وضع عينا على فلان (on the other hand עֵין עַל is always taken in a bad sense), e. g. Genesis 44:21, אֲשִׁימָה עֵינִי עָלָיו "I will look to his good;" LXX. ἐπιμελοῦμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by אֵל Psalm 33:18; 34:16; followed by בְּ Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere עינים), Am. 9:4, 8; and also verse 4 with the addition of the word עינה. Comp. in New Test. 1 Pet. 3:12.—(f) לְעֵינַי לְהָיִי to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(g) לְעֵינַי לְהָיִי to lift up the eyes, see עיני No. 1, letter d.—(h) עינים רבות see עינה.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. רָעָה עֵינִי my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, *μὴ φθορήσῃ σου ὁ ὀφθαλμός*. See also the remarks under the roots עינה, ענה, ענה. *proud eyes*, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. *the eye* of wine is the bubbling when it sparkles as poured out (Germ. *Perle*), Prov. 23:31. By meton. it is used of a *look*, or *glance* of the eyes, Cant. 4:9, כחיב, לְבַבְתִּי בְּאַחַד מְעֵינֶיךָ, “thou hast wounded my heart by one of thy eyes;” i. e. by one glance of thy eyes (in this one instance עין is joined to a masculine, but the *ר* has *מאחר*).

(2) *face*, i. q. עינים, so called from the eyes, as being a principal part of it (compare Germ. *Geficht*, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see עיני); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(a) *surface*, Ex. 10:5, עֵין הָאֲרֶץ “surface of the earth;” verse 15; Num. 22:5, 11.—(b) *face*, i. e. *appearance*, *form*, Num. 11:7; Levit. 13:5, 55; Eze. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, *ün*, eye and fountain; and *vice versa* Gr. *πηγή*, fountain, corner of the eye), Gen. 16:7; 24:29; 30:41; pl. f. עֵינֹת, constr. עֵינֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrs. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(a) עֵין נֶדֶב (“the fountain of the kid”), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; *Engadda* of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam.

24:1; Eze. 47:10; Cant. 1:14; more anciently called עֵין נֶדֶב (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(b) עֵין גַּנִּים (“the fountain of gardens”), [*Engannim*], a town—(a) in the plain country of Judah, Josh. 15:34.—(β) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(c) עֵין דֹּר Pa. 83:11, and עֵין דֹּר (“the fountain of habitation”), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(d) עֵין חֲדָה (“fountain of sharpness,” i. e. swift) [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(e) עֵין חָצוֹר [*En-hazor*], a town in the tribe of Naphtali, Josh. 19:37.

(f) עֵין חֲרוֹד, see חרוֹד.

(g) עֵין מִשְׁפָּט (“fountain of judgment”), [*En-mishpat*], i. q. מִשְׁפָּט, which see, Gen. 14:7.

(h) עֵין שְׁנֵי בָּקָר (“fountain of two calves,” unless perhaps ע is written for שְׁנֵי “two pools”), [*Engelaim*], a town on the northern shore of the Dead Sea.

(i) עֵין שֶׁשֶׁם (“the fountain of the sun”), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(k) עֵין [*Ain*] simply—(a) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(β) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(aa) עֵין רֹגֵל (“fountain of the spy,” or, according to the Targ. “fuller’s fountain”), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(bb) עֵין תְּנִינִים (“fountain of the jackals,” commonly “dragon-fountain”), a fountain near Jerusalem, Neh. 2:13.

(cc) עֵין תַּפְּחוּא [*En-tappuah*], a fountain of the town תַּפְּחוּא Josh. 17:7; compare verse 8.

Denominative is עֵין, which see.

עֵין Chald. f. plur. עֵינֵי, constr. עֵינֵי id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, e. Ezr. 5:5.]

עֵין see עין No. 2.

עֵינִים (“two fountains”), Gen. 38:21, and—

עֵינִים (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrs. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

עֵינִן ("having eyes"), [*Enan*], pr. n. m. Nu. 1: 15; 2: 29; comp. עֵינִן under the word עֵינִן.

עָרַךְ TO LANGUISH, TO FAINT; comp. the cognate roots עָרַךְ (עָרַךְ, עָרַךְ), עָרַךְ. Once found as a verb, Jer. 4: 31. Hence—

עָרֵךְ f. עָרֵךְ adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25: 29, 30; Job 22: 7 (in the other hemist. (רָעַךְ); Psa. 63: 2. Pro. 25: 25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31: 25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46: 1 (where עָרֵךְ is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. עָרֵךְ (חֵיָהּ); used of a thirsty land, Ps. 143: 6; Isa. 32: 2.

עֵפֶה fem. (from the root עָפַה No. 3)—(1) *darkness*. Amos 4: 13, עֵפֶה שָׁחַר עֵפֶה "he makes the dawn darkness." With a parag. עֵפֶה Job 10: 22.

(2) [*Ephah*], pr. n.—(a) of a country and tribe of the Midianites; Arab. غِفَّة Gen. 25: 4; Isa. 60: 6; 1 Ch. 1: 33.—(b) m. 1 Ch. 2: 47.—(c) f. 1 Ch. 2: 46.

עֵפֶה ("wearied out," "languishing"), [*Ephai*], pr. n. m. Jer. 40: 8 קרי where the כתיב has עֵפֶה.

עֵר m. with suff. עֵרָה Gen. 49: 11, plur. עֵרִים, a *young ass*, the foal of an *ass*, Zec. 9: 9. Job 11: 12, עֵר פָּרָא "a wild ass's colt." Sometimes used also of a *full grown ass*, used for riding on (Jud. 10: 4; 12: 14), for carrying loads (Isa. 30: 6), for plowing (Isa. 30: 24). Compare Gen. 32: 16. (Arabic عَير signifies any ass, whether wild or domestic. It appears properly to signify a *wild ass*, and a *young ass*, so called from its swift, *ardent* running; see the root עֵר No. 1, like פָּרָא a *wild ass*, from פָּרָא to run.)

עֵר pr. i. q. עֵר TO BE HOT, ARDENT (ḥēṣ, ḥēṣig (ḥēṣ); Arabic عَال Med. Waw, to be hot (as the day), and causat. (for הָעֵר) to make hot, to heat (ḥēṣen). Hos. 7: 4, of a baker, יִשְׁבֹּת לְעֵר יָנִי "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to an *ardent rapid course*, or running (Arab. عَال IV. to run swiftly, of a horse; عَال Med. Ye, to run away, breaking the reins, as a horse, compare רָלַק No. 2); whence עֵר a *wild ass*, so called from its rapid unrestrained running.

(2) it is applied to the *heat of anger*, an *ardent* attack upon the enemies (comp. عَال Conj. I. III. IV. to rush upon enemies, and عَال Med. Ye, to be incensed with jealousy). See עֵר No. 2, and עֵר an enemy.

(3) to *heat of mind, terror* (compare רָלַק No. 3). See subst. עֵר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schröder, Or. Heb. page 26); comp.

عَال a crowd of men, عَال an army. Hence several (as Schröder, loc. cit.) derive—

עֵר [In Thes. from עֵר I.], f. (Josh. 10: 9), plur. once עֵרִים Jud. 10: 4 (on account of the paronomasia, see עֵר), elsewhere עֵרִים (from the sing. עֵר)—

(1) a *city, a town*, said to be so called from being frequented by people (see the root No. 4); I would rather take עֵר as being nearly the same as עֵר No. 2, and the Gr. ταῖχος a place fortified with a wall. For this word also included *camps*, and also *small fortified places*, as *towers, watch-towers*. What the extent of its signification is, may be learned from the following places. Num. 13: 19, "and what the cities are in which they (the people) dwell, הַבְּסֻכִּים, whether (they dwell) in camps, or in fenced cities?" 2 Kings 17: 9, "and they built for themselves high places in all the cities נְצֻרִים *מְצֻרִים* from the tower of the watchmen unto the fenced city."—Jerusalem is called עֵר אֱלֹהִים the city of God, Psa. 46: 5; 87: 3; Isa. 60: 14; עֵר הַקֹּדֶשׁ the holy city, Neh. 11: 1; Isaiah 52: 1; Daniel 9: 24 (πόλις ἁγία, Matthew 27: 53); עֵר יְהוּדָה (the capital) city of Judah, 2 Chron. 25: 28; also κατ' ἐξοχὴν, Eze. 7: 23, and עֵר Isaiah 66: 6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32: 19).—Followed by a genit. of pers. the *city of any one* is his *native city*, or the *one in which he dwells*, Gen. 24: 10, עֵר נָחַר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20: 6, compare in New Test. πόλις Βεθλὲμ, i. e. Bethlehem, Luke 2: 4, and πόλις ἀνθρώπων (of the parents of Jesus) Ναζαρέτ, Luke 2: 39, and also a similar idiom is noticed under the words נָחַר, followed by a genit. of another city, it is used of the *circumjacent towns or villages* (elsewhere called עֵר הַנֶּחֱבֵת, as עֵר הַנֶּחֱבֵת the towns and villages near Heshbon, Josh. 13: 17; עֵר יִשְׂרָאֵל Isa. 17: 2.—Sometimes also parts of cities are called *cities* (comp. Germ. *Altstadt, Neustadt*, and πόλις, in Passow). Thus עֵר הַמַּיִם 2 Sa. 12: 27, the city of waters, part of the city of Rabbah, a Ki. 10: 25, עֵר בֵּית הַנֶּחֱבֵל, a part of Samaria, so called from



the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how ללכת אל עיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. *er weiß sich nicht zu finden*, spoken of an ignorant and slow-minded man.

Proper names of towns are—(a) עיר המלח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(b) עיר נחש ("city of serpents"), [*Ir-nahash*], the site of which is not known, 1 Ch. 4:12.—(c) עיר שמש ("city of the sun"), [*Ir-shemesh*], in the tribe of Dan, Josh. 19:41.—(d) עיר התמרים ("city of palm-trees"), i. q. יריחו Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to עיר הקרם, see under the word הקרם.

Proper name of a man is עיר [Ir], 1 Ch. 7:12, for which there is, verse 7, עירי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לא אבוא בעיר, "I will not come with anger;" perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הפלתי עליה פתאם עיר ובהלות. LXX. ἐπὶ πόλιν ἐπ' αὐτὴν ἐξαιφνης τρόμον καὶ σπουδὴν.

עיר Chald. m. (from the root עיר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of arch-angels, as of Gabriel; elsewhere ܥܝܪ and Gr. Ἐγγύγοι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγγύγοις. Castelli Lexicon Syr. ed. Mich. p. 649.)

עִירָא ("town," ["watchful"]), [*Ira*], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 38.

עִירָד [*Irād*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עִירוּ pr. n. m. [*Iru*], 1 Ch. 4:15.

עִירִי ("belonging to a city"), [*Iri*], see עיר No. 1, extr.

עִירָם ("belonging to a city"), [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

עִירָם, עִירָם, pl. עִירָם i. q. עִירָם—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, אֶת עִירָהּ וְאֶת עִירָהּ "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr like עִירָהּ, עִירָהּ). Verse 22, 39; 23:29. Root עִירָם No. I.

עִירָהּ the constellation of the bear, see עִירָהּ,

עִירָהּ pr. n. see עִירָהּ.

עִירָהּ a root unused as a verb, which appears to have signified *agility* and *alacrity*; hence the quadriliterals עִירָהּ, עִירָהּ, עִירָהּ, עִירָהּ.]

עִירָהּ (i. q. עִירָהּ "mouse"), [*Achbor*], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki 22:12, 14; Jer. 26:22; 36:12.

עִירָהּ a spider, Job 8:14; Isa. 59:5 (Arabic عنكبوت, Chaldee עִירָהּ). It seems to be compounded of the verb עִירָהּ, Arab. عكش to weave (as a spider), and عִירָהּ [עִירָהּ] agile, swift as if *agile weaver*, compare German Spinne, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic עִירָהּ to weave.

עִירָהּ m. a mouse, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17.

Indeed, Arab. عكبر is i. q. χιρογορύλλιος, an animal good for food, like a rabbit, *mus jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עִירָהּ to devour, and עִירָהּ a field (l being elided); I prefer from עִירָהּ to devour, to digest food, and עִירָהּ in the signification of corn. [But see עִירָהּ.]

עִירָהּ ("sand made warm by the heat of the sun"), Arab. عكك from the root עִירָהּ pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בכּו seems to be for עִירָהּ); called on the Phœnicio-Grecian coins עכ, read עִירָהּ (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἀκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais*; called in the time of the crusades عكك, now *St. Jean d'Acre*. See Relandi Palæstina, p. 534—42.

עִירָהּ ("causing sorrow," comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 2:17.

**עָבַר** an unused root, Arab. **عَبَرَ** prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare **נָקָה** No. 3, and **ضَرَبَ**), whence pr. n. **עָבֹר**.

עַר, an unused root, prob. i. q. עָר (comp. Josh. 7:1, seqq.), whence pr. n. עֵר and—

**עֲכָן** pr. n. ("troubling," i. q. עָקַר, as this name is actually written, 1 Ch. 2:7), [*Achan*], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

**עֶבֶד**, not used in Kal. Arab. عكس *to bind back*, whence عَكَسَ a rope which is fastened from the mouth of a camel to its forefoot. Hence עֶבֶד a fetter, an anklet, from which—

PIEL, denom. *to adorn oneself with anklets*, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

עֶבֶד, *m. an anklet* (see the root) — (a) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; וּבְעֶבֶד אֶלְמוֹסָר אֲוִיל and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that עֶבֶד can be rendered *as in fetters*, although it is not necessary to assume the ellipsis of the particle בְּ; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after בְּ, must be regarded as in the accusative, and designates state or condition in which any one is: בְּחֵלוֹם as in a dream, Isa. 29:7; בְּצִמּוֹ לְבוֹשׁ as in a splendid garment, Job 38:14. Or in this passage עֶבֶד may be for עֶבֶד אִשׁ "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit. — (b) as an ornament of women loving display, *periscelis*, περισούριον. Plur. עֶבְדִּים Isa. 3:18. Compare עֶבֶד.

עֲכָסָה ("anklet"), [*Achsah*], pr.n. of a daughter of Caleb, Josh. 15:16, 17; Jud. 1:12.

עָכַר—(1) pr. i. q. Arab. عَكَرَ TO DISTURB or TROUBLE water; figuratively—

(2) *to afflict* any one, Jud. 11:35; often more strongly, i. q. *to bring evil upon*, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, עָבַר אֶבְרָתִי אֶתְּרָא "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, עָבַר נַפְשׁוֹ אֶתְּרָא "the cruel troubleth his own flesh," verse 24.

**NIPHAL**, to be troubled, stirred up, (as grief),

Ps. 39:3. Part. fem. *troubled*, i. e. trouble, disturbance (Zerrüttung), Pro. 15:6. Hence—

עֲכָר [Achar], see עֲכָר.

עָרָן ("troubled"), [*Ocran*], pr.n. m. Num.  
1:13; 2:27.

**עֲקֵשׁוּב** m. quadril. *an as p*, Ps. 140:4. It is formed apparently from the root **עֲקַס** to bend backwards, by the addition of the letter **ב**. See *Lehrj.* p. 865.

עַל (of the same form as עָר, from the root עֲרָה) — (1) prop. subst. *height*, hence as a concr. *the Highest, Most High*. Used of God, Hosea 11:7, **עַל יְהוָה** “they (the prophets) called them (the people) to the Most High, but no one will exalt (him).” With the negative part. **עַל לֹא** or **לֹא עַל** *non-summus*, *not the Most High*, i. q. **לֹא אֱלֹהִים** *non-deus*, *not god*, collect. *non-dii*, *not gods*, i. e. idols, or i. q. **בְּיָצֵל** worthlessness, nothingness. Hos. 7:16, **יִשְׁבְּרוּ לֹא עַל** “they turn themselves to idols” or “to worthlessness.”

(2) Adv.—(a) *on high, highly*. 2 Sam. 23:1, על־הַקָּדָם " (who) was raised on high."—(b) *on high, above*, מִלְּפָנִים from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

עַל pl. const. עָלַי (a form peculiar to poetry, like עָלַיִם, עָלַיִנוּ, עָלַיִהָ, עָלַיִךְ, עָלַי with suff. עָלַיִם, עָלַיִנוּ, עָלַיִהָ, עָלַיִךְ, עָלַיִם poet. עָלַיִם (Ps 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. *ἐν* (*én*) and *ἐντὸς* (*éntos*), Germ. *auf*, *über*, Lat. *super* and *in*, *on*, *upon*, *over*; the various significations of this word may be referred to four classes. It is —

(1) i. q. *ἐπὶ*, *super*, *auf*, *upon*, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum — (α) used of a state of rest, e. g. to lie על הפֶּתַח on a bed, 2 Sa. 4:7; על הַדֶּרֶךְ on the path, Job 18:10; על אֶרֶץ on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so על אֶרֶץ on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Gebiete, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, “he slandereth not על לִשְׁנוֹ on his tongue,” (for there speech really springs up); and in like manner על פִּי upon thy mouth, where we should say, upon thy lips. Ex. 23:13, לֹא יִשָּׁמַע על פִּי “let not (the name of idols) be heard on thy lips.” Ecc. 5:1; Ps. 50:16; compare Gr. ἀναστρέψαι ἑχέειν. To the same usage belongs the phrase על בֵּית on or in a house; the examples of which however may be judged of separately, Isa. 38:13, “bricks and thorns grow up על בֵּית בְּתִי in all the houses

of luxury," etc., that is, upon their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments... על בית" "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. po izbie, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell על בתיהם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is על עפר on the dust, not only used of the surface of the ground, but also in the grave, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see עפר.

Specially—(a) it is used in designating clothing which any one wears. Gen. 37:23, "the tunic אשר עליו which he wore," or "with which he was clad." Exod. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, על עני יחבילו (אשר) "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. על נלה for על נלה אחר אשר על Lam. 2:14; 4:22, under the word נלה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χειρὶδες ἐπὶ χερσὶ, Od. xxiv. 229) —It is used—(β) to be heavy upon any one, i.e. to be troublesome to him, see עבד and Lehrg. 818. So Isa. 1:14, הִיוּ עָלַי לְטָרָח "they are as a burden upon me," i.e. they are a trouble to me. Opp. to על מלך. Hence—(γ) it denotes duty or obligation, which rests upon any one, like a burden (see my remarks on Isa. 9:5). 2 Sa. 18:11, על לכת " (it was) upon me to give (my duty)." Prov. 7:14, וְכִהִי שְׁלָמִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הָרַבּוּ עָלַי מָאֹד מְהֵרָ וּמָתָן "lay upon me never so much dowry and gift," &c. 1 Ki. 4:7; Ps. 56:13;

Ezra 10:4; Neh. 13:13. (So the Arab. على ألف I owe a thousand denarii, and على ألف thou owest me a thousand denarii; De Sacy, Gramm. Arabe 2nd edit. i. § 1062.—(δ) הָיָה עָלַי, Gr. ἦν ἐπὶ τῷ, e.g. לָחֵם על לָחֵם to live on bread, Deut. 8:3; על חרבו by his sword, Gen. 27:40. Life is supported and sustained by whatever על is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(ε) of the time when anything is done (as the things done rest upon time as a foundation or else go on in time

as in a way); this usage is, however, of rare occurrence. Pro. 25:11, על אפְּנֵי "in its own time," (see אפן); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἡμαρ, Od. ii. 284; ἐπὶ νυκτὶ, ἐπὶ πολεμοῦ; Engl. upon [on] the day; Germ. auf den Tag). —(ζ) of a rule or standard which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρὸς, in the manner of beasts, hunc in modum; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, על דְּבָרָתִי "after the manner of Melchizedech." על קְרָה "in this manner, Esth. 9:26. על קְרָה καλεῖσθαι ἐπὶ τινος, to be called by any one's name (see קרה). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. عى Eichhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian po tact, nach dem Tacte).

(b) used of motion upon or over the upper part of a thing or place, either downwards upon any thing from a higher place, הֵנִיב, herab auf (etwas), or upwards from a lower place, הֵנִיב, hinauf (etwas). Of the former kind are על השלד to cast upon any thing, Ps. 60:10; to rain on the earth, Job 38:26; to fall on one's knees, 2 Ki. 1:13; על כתב to inscribe in a book, Ex. 34:1; וְהָיָה עָלַי " (I t) my wrong (the wrong done to me) (letter ee), simpl. וְהָיָה עָלַי to deliver into the hands, Isa. 29:12, and hence figuratively על צנה and other verbs of commanding, giving orders; also בוא על to come upon any one (see בוא); also, Gen. 16:5, על חסדי " (I t) my wrong (the wrong done to me) (be) upon thee;" על Eze. 13:3; על to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself על upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überflüthet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as התעטפה הקמתה על רוחי Ps. 142:4; 143:4; Jon. 2:8; על רוחי Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נהפכו עלי צירים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:19; Dan. 10:16). —To the latter kind belong עלה על to go up into a mountain, Isa. 40:9; 14:3, 14; עלה על to take (any one) up into a chariot, 1 Ki. 20:33; עלה על to hang on a tree, Gen. 40

19; 1 Sam. 4:12; and also the phrase *לָבַל עַל לֵב* to come up upon the heart, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(a) it denotes something *super-added* (compare Gr. *μῆλος ἐπὶ μῆλῳ*, Od. vii. 120, *ἐπὶ τοῖς*, Germ. *über dieß*, Lat. *vulnus super vulnus*), as *לָבַל עַל* to add to any thing (see *לָבַל*); *לָבַל עַל* to be reckoned to any thing, 2 Sam. 4:2; *לָבַל עַל שָׁבַר* ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, *לָבַל עַל יָמִים* “(add) days to a year,” i.e. after a year and more; Gen. 28:9, “he took Mahalath... *לָבַל עַל* unto his wives,” besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, *לָבַל עַל דַּעְתְּךָ* “although thou knowest.” See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. *ὑπέρ*; Germ. *über, above, over*. It is used of rest in a place, e.g. Job 29:3, “when his light shined *עַל* over my head.” Ps. 29:3, “the voice of the Lord (is heard) over the waters;” also after verbs of motion, Gen. 19:23, “the sun was risen *עַל* over the earth;” Gen. 1:20; Job 31:21. Specially—(a) it is used of rule *over* men, as *לָבַל עַל* to set over; *לָבַל עַל הַבַּיִת* he who is over (the ruler of) the palace: (see *לָבַל* No. 2).—(b) It is put after verbs of covering, protecting (prop. to cover over anything); see *לָבַל עַל*, *לָבַל עַל* and Lehrs. 818; even though the covering or veil be not *above* the thing, but *around, or before* it. Ex. 27:21, “the curtain which was *above* the testimony,” i.e. before the testimony. 1 Sam. 25:16, *לָבַל עַל* “they were a wall above us,” i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro, for* (compare Gr. *ἀμύνειν ὑπέρ, θύειν ὑπέρ*); as *לָבַל עַל* to fight for any one, Jud. 9:17; Gen. 49:26. Dan. 12:1; *לָבַל עַל* to make atonement for any one; *לָבַל עַל* to intercede for any one, to avert penalty. Often—(c) it has the signification of *surpassing, going beyond* (compare Lat. *super omnes, supra modum*). Ps. 89:8, “terrible above all that are round about him.” Job 23:2, *לָבַל עַל אֶמְתִּי* “my hand (i.e. the hand of God punishing me) is heavier than my groaning;” Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle *עַל* is nearly the same as *לָבַל* comparative (also Gen. 48:22, “I give to thee

one portion of land *עַל* above thy brethren,” (i.e. greater than to thy brethren); and even—(d) it is often *besides, over and above*. Ps. 16:2, *לָבַל עַל*; and of time, *beyond*; Lev. 15:25, “if the flux continue *עַל* beyond the time of her uncleanness;” Job 21:32. Figuratively—(e) it is used of *the cause, on account of* which (Gr. *ὑπέρ* *οὗ*) any thing is done. Ps. 44:23, “for thy sake *עַל* we are killed;” Job 34:36; Ruth 1:19. Hence *עַל* Lam. 5:17; *עַל* Jer. 4:28, and (see *לָבַל*) on this account; *עַל דָּבָר* (*propter rem*); *עַל אוֹדוֹת* (*propter causas*), on account of; *עַל מָה* on what account? i.e. wherefore. Followed by an inf. *עַל* because thou sayest, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see *עַל מָה*, *עַל מָה*); of laughing and weeping (see *עַל מָה*, *עַל מָה*); of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see *עַל דָּבָר*, *עַל דָּבָר*, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(g) of the price for which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, *עַל מָה*, “at what price,” prop. “on account of what.”

(3) The third class comprehends those examples in which *עַל* (after verbs of rest), has the sense of *neighbourhood and contiguity*; Lat. *ad, apud*, Germ. *an, bei, at, by, near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. *an* from *avā*, Lat. *apud*, ant. *apur, apor*, i.e. *ὑπέρ*, Sanscr. *upari*.) So especially—(a) when a thing really depends over another, e.g. when one stands at a fountain (*עַל*), over which one really leans. Gen. 16:7; *עַל* by the water (as that is lower than the surface of the ground), Num. 24:6; *עַל* by the sea, Ex. 14:2, 9; *עַל* on the shore of the Nile, Isai. 19:7 (compare Gr. *ἐπὶ ποταμοῦ*, Lat. *super fluvium*, Liv. i.e. *ad fluvium*, Engl. *upon the river*, Dutch *Keulen op den Rhyn*, Russian *pomorska maritime*, pr. *supermarinus*); *עַל* by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; *עַל* Prov. 23:30; *עַל* in judgment, pr. at the judicial board (compare *super cenam*, *ἐπ' ἐργῳ*), Isai. 28:6; *עַל* at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing, Isai. 60:14, “they shall bow down *עַל* at the soles of thy feet.” *עַל* at the door (i.e. leaning against it), Job 31:9. Hence—(c) like the Lat. *ad latus, ad dexteram*, Germ. *auf der Seite, auf der*

rechten Seite (compare *ἐπὶ δεξιὰ, ἐπὶ ἀριστερά*, II. vii. 238; xii. 240); *at, on*, the side or hand, e. g. על צד at the side (see 74), על יד at the hand (see 75), על ימיני at his right hand, Zec. 3:1; על פני at the front, i. e. before (see 76), על שפה by the hedge (as in Germ. they say, unter dem Zaune), Job 30:4; על קרית near the city, Job 29:7; and even with another preposition following על אחרי at the hinder part, i. q. אחרי behind, Ez. 41:15; על לפני Ez. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:14; 2:1 (compare Gr. *παρουσῆσαι* and *ἑστῆαι* Isai. 6:2), also על קרן Exodus 14:3; על ראש Isai. 35:10; and Job 26:9, פרישו עלי ענני "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(d) the signification of accompanying, *with*. Exod. 35:22, "men with (על) women." Job 38:32; Am. 3:15; also used of things (*von begleitenden Umständen*), e. g. על זבח with sacrifices, Ps. 50:5; על נבל to the sound of the psaltery, Psalm 92:4; על אור with the light (of the sun), Isa. 18:4; compare על הדם על אפל to eat (flesh) with the blood.—Like other particles of accompanying (עם, אח), it is applied—(e) to the signification of holding, possessing. Ps. 7:11, חגני על אליהם "my shield (is) with God," i. e. God holds it. Also—(f) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as על שקר with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; על יקר liberally, Psal. 31:24; על נקלה lightly, Jerem. 6:14; 8:11; על רצון with approbation (of God), Isa. 60:7, i. q. רצון Isai. 56:7; Jer. 6:20; compare *ἐπ' ἰσα*, i. q. *ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ*, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which על denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אל, for which אל is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle *ἐπὶ*, or else by *κατὰ* (*down upon* any thing); especially in compound words (*καθίμι*) Lat. *in, ad*, Germ. *auf* (*etwas*) hin, *auf* (*etwas*) los, *upon, to, towards*. Thus על פניו to his face (elsewhere אל פניו see 76), Job 21:31; על מקומו to his own place, Ex. 18:23; על ימין to the right hand, Gen. 24:49; על קרבו for אל קרבו into his inwards, i. e. into him, 1 Ki. 17:22. Hence על יד, נשחך, to stretch out

the hand to, or towards any thing (Isai. 11:8; see 77), נפל על, (also אל) to fall away to any one; כתב על (also אל) to write to any one, 2 Chron. 30:1; שים לב על to turn the heart to any thing (see 78); השתחוה על to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:13; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see 79) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לב המלך על אבשלום "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(a) in a hostile sense, *against, upon, auf* (*etwas*) los, *über* (*etwas*) her. Judges 16:12, פלשתים עלך "the Philistines (are) upon thee," i. e. they rise against thee. Eze. 5:8, הניני עליך "behold I am against thee," i. e. I invade thee, attack thee (elsewhere אלך, ה', Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isai. 9:20; 29:3; also, על כום to rise against any one; על עיר to besiege a city; על קרב to surround any one (in a hostile manner); על חשב to take counsel against any one, etc. More rarely—(b) in a good sense; *towards*, e. g. חסדך עלי 1 Sa. 20:8.—(c) By writers of the silver age (see the Chald.), it is not unfrequently so put for אל and ל, that it is rendered in Latin by a dative. Est. 3:9, אם על המלך טוב "if it seem good to the king," i. e. pleases him (compare Ezr. 5:17); and so also not unfrequently in the book of Job, as, 33:23, אם יש עלי i. q. לא אם יש לו "if there be to him," if he have. Job 22:2, יספון עלי, כי "if he be profitable to himself," 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred על השמים towards heaven; Ex. 9:22; יהיה על Isa. 17:7; (הר) Mic. 4:1; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. for על אף—(1) *although* (compare letter A, 1, *b*, *β*). Job 16:17, לא חסם קדפי, "although there be no violence in my hands;" 34:6; Isai. 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:136; Ezr. 3:11; more fully על אף Deut. 29:24; 2 Sam. 3:30; על אף Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) על pr. *as according to*, wie es angemessen (ist), comp. על A, No. 1, *ζ*; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) על (Arab. على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) *pr. from upon, from above*, used of things which go away from the place, in or upon which they had been; Germ. von oben weg, e. g. Gen. 24:64, "she alighted **מֵעַל הַנֶּמֶל** from off the camel." Gen. 48:17, "he took the hand **מֵעַל רֹאשׁוֹ** from off his head," on which it was placed. **נִשָּׂא רֹאשׁ מֵעַל פֶּֿ** to behead any one, Gen. 40:19. **קָרָא מֵעַל סֵפֶר** to read of that which is written upon the book, (compare **עַל כְּתָב**), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed **מֵעָלָיו** from above him," (the Spirit of God having rested upon him). Specially — (a) it is used of those who *lay aside* a garment, (see **עַל A**, No. 1, a), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, **עוֹרִי יָהָר מֵעָלַי**, "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see **לְבָשׁ**). — (b) it is used of those who remove something troubling, which had been a burden to them (see **עַל** No. 1, letter a, β). Exod. 10:28, **לֵךְ מֵעָלַי** "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land **מֵעָלַי** from Ab-salom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. **עַל** No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up **מֵעַל אַבְרָהָם** from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1.

(3) **עַל** nearly i. q. **עַל** (comp. **מִתַּחַת** i. q. **תַּחַת**), above, Neh. 12:37; upon anything, Gen. 1:7; Eze. 1:25; over anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; near, by, 2 Ch. 26:19. (Aram. **ܠܠܐ** id. Matt. 2:9.) Also, without **ל** (like **מִתַּחַת** for **ל**) above, Neh. 3:28. Eccl. 5:7, **כִּי גְבוּהָ מֵעָל**, "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; near, by, Jer. 36:21.

**עַל** Chald. with suff. **עָלָיו**, **עָלֶיךָ** i. q. Heb.

(1) upon (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, *ὑπέρ*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence **עַל דָּבָר** there-fore, Ezr. 4:15.

(3) often i. q. **אֵל** to some person or thing, after

verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. **ל** the mark of the dative, Dan. 6:19, "sleep fled **עָלָיו** to him" (i. e. his sleep); hence **עַל** Ezr. 5:17, and **עָלַי** Dan. 4:24, to seem good to some one, i. e. to please him.

**עַל** more rarely **עָלָיו** with suff. **עָלָיו** in a yoke, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. **عَل** id., from the root **عَلَّ**, **عَلَّ** No. II, 2.

**עָלָיו** Ch. followed by **כִּן** over, Dan. 6:3.

**עָלָיו** ("yoke"), [Ulla], pr. n. m. 1 Ch. 7:39.

[**עָלָיו** an unused root, i. q. **עָלָיו** to be strong. Hence the pr. n. **עָלָיו** (see under **עָלָיו**).]

**עָלָיו** an unused root, i. q. **עָלָיו** to stammer; whence—

**עָלָיו** m. adj. *stammering*, Isa. 32:4. (Arabic **عَلَّج** barbarian.)

**עָלָיו** fut. **עָלָיו**. — (1) TO GO UP. (Arab. **عَلَا** to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufstehen); whence *alesco* (wachsen), *altus*, *altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus*, *excellō*, *collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § ccx. 2.) Constr. followed by **עַל** of place to which one ascends, Isa. 14:14; **עָלָיו** Ex. 24:13, 15, 18; 34:4; **עָלָיו** Isa. 22:1; **עָלָיו** Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, **עָלָיו מִשְׁכְּבִי אָבִיר**, "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (**ܥܠܐ**), compare under the word **עָלָיו** No. 3, 4), who go to the city (cities having, in

like manner, been built on mountains), 1 Sa. 9:11; Jud. 8:8; 20:18, 31; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (poet. used of men, Gen. 49:9); whence the part. עולה Job 36:33 (a plant) sprouting forth; compare עולה.

Like other verbs of going, flowing (see הָלַךְ, יָרַד); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הִגָּה עֲלֶה בְּלוּ קַפְּשֹׁנוֹתִים "behold! it all (the field) went up thorns," i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. to increase, to become strong (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by עַל, to overcome, Pro. 31:29. As to the phrase עַל עֲלֶה see עַל p. DCXXVIII, A.

(3) A garment when put on is said to go up (see עַל No. 1, a, a), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see אֲרִיבָה); also things which are taken up, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) to be made to go up, i. e. to be brought up, Ezr. 1:11.

(2) to be made to depart, to be driven away, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) to be elevated, exalted (used of God), Psalm 47:10; 97:9.

HIPHAL (rarely הִעֲלָה Hab. 1:15)—(1) to cause (any one, or any thing) to go up, e. g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; to lead up, to take up, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; הִעֲלָה אֶת־הַנְּרֹחַ he put lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by ל Ezr. 26:3. Specially to put a sacrifice on the

altar, to offer, Isa. 57:6; הִעֲלָה עֹלוֹת to offer a burnt offering, Lev. 14:20; Job 1:5.

(2) to take up, Ps. 102:25.

(3) to bring up into an account, 1 Ki. 9:21.

(4) to spread over, to overlay with. 1 Ki. 10:17, שָׁלַח מִנִּים זָהָב עָלֶיהָ עַל־הַמִּנִּים הָאֵלֶּה, "and he overlaid one shield with three minas of gold," i. e. he used it in gilding one shield.

HOPHAL הִעֲלָה (for הִעֲלָה) to be led up, Nah. 2:8; to be offered (as a sacrifice), Judges 6:28; to be brought into an account, 2 Ch. 20:34.

HITHPAEL, to lift up oneself, Jer. 51:3.

Derived nouns, מַעַל, עֲלִיּוֹן, עֲלִי, עֲלָה, עֲלָה, עֲלָה, מַעַל, מַעַל, מַעַל, and the pr. names מַעַלָּה, מַעַלָּה, עֲלָה, עֲלָה, Chald. עֲלָה.

עֲלָה constr. עֲלָה, with suff. עֲלָהּ (Ps. 1:3); plur. constr. עֲלֵי Neh. 8:15; m. a leaf, Gen. 3:7; 8:11; collect. leaves, Ps. 1:3; Isa. 1:30; from the root עֲלָה in the sense of growing and sprouting forth.

עֲלָה Chald. pretext, cause, Dan. 6:5, 6. (Aram. and Arab. عِلَّةٌ id. In Arabic it is also used of any thing, which is made the pretext of neglecting another, see the root عָلַל No. I, Kal.)

עֲלָה more rarely עֲלָה f.—(1) what is laid on the altar, what is offered on the altar (see the root, Hiphil No. 1); specially i. q. עֲלָה a burnt offering, a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:4, seq.

(2) ascent, steps, Eze. 40:26.

Sometimes עֲלָה is contracted from עֲלָה iniquity, which see.

עֲלָה, emphat. עֲלָהּ Ch. a burnt offering, pl. עֲלָהּ Ezr. 6:9.

עֲלָה f.—(1) with the letters transposed, i. q. עֲלָה (which, in Hos. loc. cit., is found in many copies). —(1) iniquity, Hos. 10:9. (Compare Æth. ሀለል: i. q. ሀለ.)

(2) [Alvah, Alish], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כתיב has עֲלָה.

עֲלָמִים (denom. from עֲלָה, עֲלָה of the form עֲלָה, עֲלָה, m. pl. youth, juvenile age, Ps. 89:46; Job 33:25; poet. used of juvenile strength. Job 20:11, עֲצֻמוֹתָיו קָלָאוּ עֲלָמָיו "although his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54:4.

עֲלָה ("unrighteous" ["i. q. عَالٍ thick

heavy"]], [*Alvan*], pr. n. of an Edomite, Gen. 36: 33, which is written עלון 1 Ch. 1:40.

**עלוקה** f. ἀπαξ λεγόμεν. Pro. 30:15, pr. a leech, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. علقه, Syr. حَلَمٌ id. from the root עלק and עלק to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, the goul in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العلوک in the Kamûs is rendered by

the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fute*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

**עלז** i. q. עלם and עלץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάω, עלז, not of leaping, dancing, like the syn. על), 2 Sa. 1:20; Ps. 68:5; followed by על, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עלז, and—

**עלז** m. *exulting, rejoicing*, Isa. 5:14.

**עלנ** an unused root; Arab. غَلَطَ to be thick, dense, with the letters transposed غَطِلَ to be dark; whence—

**עלטה** f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

**עלי** ("going up," perhaps "height;" from the root עלה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. Ἠλί, *Heli*.

**עלל** m. a pestle, Prov. 27:22; from the root עלה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עלל; Arabic عَلَّ Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

**עלל** adj. only in f. עליית *higher, upper*, Josh. 15:19; Jud. 1:15; from the root עלי; of the form קטל.

**עלל** Chald. *most high, supreme*. עלל Dan. 3:26, 32; 5:18, 21; and simply עלל Dan. 4:14, 21; 7:25; used of the only and most high God. In כתיב always עליא; according to the Syriac form חַלְלַן.

**עלל** and **עלל** see עלה and עלה.

**עלל** f.—(1) *an upper chamber, a loft on the roof of a house*; ὑπερφῶν, ὀδύτης, ὄττερ. (Arabic عِلَّةٌ.) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one went up to the temple, 2 Chron. 9:4.

**עלל** m. עלל f. adj.—(1) *high, higher* (opp. to תחתון), Gen. 40:17. העלל העלל the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματισθαι. 1 Ki. 9:8. יהיה העלל העלל Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High*, used of God, as עלל Gen. 14:18; יהיה עלל Ps. 7:18; עלל Psalm 57:3; and simply עלל Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλιού, i. q. ὕψιστος, Phil. Bybl. in Euseb. Præp. Evang. i. 10; and Alonim valonuth (עלונים ועליות) the gods and goddesses, pr. those who are above, both male and female. Plant. Pæn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עבד עלונים the servant, i. e. worshipper of the gods.)

**עלל** Ch. id., only in plur. (majest.) עלל used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὕψιστα in the New Test.? *highest places*.]

**עלל** m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3. עלי ועלל [but the second word really is מְשֻׁחָדָה rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

**עלל** m. ἀπ. λεγόμεν. Ps. 12:7; *workshop*, from the root עלל No. I, 3.

**עלל** (from the root עלל I, 3), Ps. 14:1; 66:5 plur. עלל f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense



Deut. 32:14, 17 (comp. עלל I, 2). Zephaniah 3:7, הִשְׁחִיתוּ כָּל עֲלֵילוֹתָם "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

עֲלִילָה f. i. q. the preceding No. 1, a deed (of God), Jer. 32:19.

עֲלִיצוֹת f. (from the root עלץ), exultation, rejoicing, Hab. 3:14.

עֲלִית f. Chald. the higher part of a house, i. q. Heb. עֲלִיָּה. Dan. 6:11.

I. עָלַל i. q. Arab. عَلَّ pr. TO DRINK AGAIN, after a former draught (for which they use the verb نَهَلَ), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleanings, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Orig. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is—

(1) to glean, to make a gleanings, like عَلَّ Conj. II.; see Po. No. 1, and עללוֹת.

(2) to quench thirst, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often to gratify one's desire (den Wuth tühlen) in vexing any one, petulantly making sport of him, hence to be petulant (mutwillig seyn), עוֹלֵל, מְעַלְל, a petulant (boy), abstr. מְעַלְלִי.

(3) to perform (a work), to accomplish (etwas vollbringen, vollführen), see עָלַל, hence to do a deed, see Po. No. 3, and the nouns עֲלִילָה, מְעַלְל.

POEL—(1) to glean, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) to be petulant. Part. מְעַלְל a petulant (boy), Isa. 3:12, i. q. עוֹלֵל, עוֹלֵלָה which see.

(3) to vex, to illtreat any one, followed by לְ of pers. Lam. 1:22; 2:20, לְמִי עוֹלָלָהּ כֹּה "whom hast thou thus vexed?" Lam. 3:51, עֵינִי עוֹלָלָהּ לְנַפְשִׁי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow לְאִשֵּׁר עוֹלָלָהּ לִי which has been brought upon me." Job 16:15, עוֹלָלָהּ "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITHPAEL הִתְעַלְל—(1) pr. to satisfy thirst, used

of lust, followed by אֵל on any one, Judges 19:25; to satisfy the mind in vexing any one, and making sport of him (well rendered by the LXX. ἱμῖταιω, Vulg. illudo), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) to put forth all one's power, to expend it in destroying any one, followed by אֵל Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, to complete, to do a deed, Ps. 141:4. Derived nouns, עוֹלֵל, עוֹלָלָה, עֲלִילָה, עֲלִיצוֹת, חֲעִלָּה, חֲעִלָּה, Chald. עֲלִיָּה.

II. עָלַל an unused root. Arab. عَلَّ—(1) to put in, to thrust in, and intrans. to enter, like the Ch. عَلَّ.

עָלַל—(2) to bind on, to bind fast, whence عَلَّ a yoke (like the Lat. jugum a jungendo, Gr. ζυγόν from ζευγνύω).

עָלַל Chald. i. q. Hebr. No. II.—(1) to enter (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan. 2:16, 24. Pret. הָעָלַל Dan. loc. cit.; fem. הָעָלַת כְּתִיב; Part. plur. הָעָלִין 4:4; 5:8 כְּתִיב; (2) to set (used of the sun [the subst. מַשְׁעָל]), Dan. 6:15. Comp. Hebr. מָצָא.

APHEL, to bring in any one, followed by אֵל of pers., pret. הִנְעֵל (the letter נ being inserted) Dan. 2:25; 6:19; Imp. הִנְעֵל 2:24; inf. הִנְעֵלָה 5:7; and הִנְעֵלָה 4:3.

HOPHAL הִנְעֵל to be introduced, 5:13, 15.

Derived noun, מְעַלְל.

עֲלִילוֹת const. עֲלִילוֹת plur. fem. gleanings, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עלל I, 1.

I. עָלַם TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. עֲלֻמִּים hidden (sins), Ps. 90:8.

NIPHAL נִעְלַם to be hidden, to lie hid, Nah. 3:11; followed by מִן of person from whom any thing is hid, Lev. 5:2; and מִצֵּי 4:13; Num. 5:13. Part. נִעְלָמִים secret men, crafty, Ps. 26:4.

HIPHAL הִנְעֵלָם—(1) to hide, followed by מִן from any one, 2 Kings 4:27. Specially—(a) עֵינַיִם to hide the eyes, i. e. to turn them away from any one, implying neglect, Eze. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27: sometimes connivance, Lev. 20:4; 1 Sam. 12:3; followed by אֵל. Without עֵינַיִם Ps. 10:1.—(b) הִנְעֵלָם to hide the ear, not to choose to hear, Lam. 3:56.

(2) to hide, to cover over with words, i. e. to chide, to rebuke (opp. to throw light on, i. e. to praise), Job 42:3.

HITHPAEL, to *hide one's self*. Job 6:16; used of rivers, *עליו יחשכים* "in which the snow hideth itself;" i. e. the snow water in the spring (על here having the signification of approach, see No. 1, b, a). Followed by *פן* to *turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Ps. 55:2, *אל תתעלם ממחנותי* "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, *עלום*, *עילום*, *תעלמה* [also *עלמה*, see note on that word].

II. *עלם* or *עלם* an unused root, Arab. *غلم* pubes fuit et coeundi cupidus, used both of persons when young, and of animals; Syriac *ܠܕܢܟܐ* id. Hence *עלם* and *עלמה* [but see note], *עלמים*.

*עלם*, emph. *עלמא* Ch. m. i. q. Hebr. *עולם* remote time (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, *מזעלמא ועדעלמא* "from eternity and unto eternity."

*עלם*, m. a youth, a young man of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is *נער*); Arab. *غلم*, *غلام* from the root *עלם* No. II.

*עלמה* f. of the preceding, a girl of marriageable age, like the Arab. *غلمة*; Syr. *ܠܕܢܟܐ*; Ch. *עלמחא*, i. q. *נערה*, and Gr. *νεῖς* (by which word the Hebrew *עלמה* is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. *עלמות* Ps. 68:26; Cant. 1:3; 6:8. Used of a youthful spouse recently married, Isa. 7:14 (compare *בתולה* Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is *בתולה* (see Cant. 6:8, and Prov. loc. cit; so that in Isa. loc. cit. the LXX. have incorrectly rendered it *παρθένος*); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—*על עלמות* in the manner of virgins, nach Jungfrauen Weise (see על No. 1, a, ζ), i. e. with the virgin voice, sharp, Germ. *soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root *נע* No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. *Jungfraumeiße*), but this does not suit the context, in 1 Ch. loc. cit.

[Note. The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

*עלמון* ("hidden"), [*Almon*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 *עלמח*. But—(2) *עלמון* Nu. 33:46, is a station of the Israelites in the desert of Sinai.

*עלמות* a word *δὲς λεγόμεν*. but of uncertain authority.—(1) Ps. 9:1, seems to be the same as *עלמות* Ps. 46:1 (see under the word *עלמה*), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. *עולם* eternity, for ever, LXX. *εἰς τοὺς αἰῶνας*, Vulg. *in sæcula* (as if they had pronounced it *עלמות*). Many copies, both MSS. and printed, have, *עלמות* (better *עלמות*), unto death, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle *על*, compare Isa. 10:25; Ps. 19:7.

*עלמי* Ch. Gentile noun, from *עלם* (which see), an *Elamite*, pl. *עלמיא* *Elamites*, Ezr. 4:9.

*עלמת* ("covering"), [*Alemeth*], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; q:42.

*עלמת* see *עלמת*.

*עלם* i. q. *עלז* and *עלז* TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, *עלזת* "the wing of the ostriches exults;" i. e. moves itself briskly; comp. Il. ii. 462, *ἀγαλλόμεναι πτερυγισσι*.

HITHPAEL, to rejoice, Pro. 7:18.

*עלע* a root of very doubtful authority, which has been regarded as the same as *עלע* to swallow down, to suck in; and hence has been derived fut. Piel *עלעו* they will suck in, Job 39:30. But I suspect the true reading may be *עלעל* (being changed into

ג, a letter of the same form only larger), i. e. לעלע (or לעלע) they sip up eagerly, pret. Pilel (a form frequently used to indicate rapid motion).

עלע Chald. f. i. q. Heb. עלע a rib, pl. עלע Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

על not used in Kal; pr. TO COVER, TO WRAP

UP. (Arab. غلف, Gr. καλύπτω. Comp. עוף No. 1.)

Pual—(1) to be covered, Cant. 5:14.

(2) to languish, to faint (pr. to be covered with darkness, see synn. עטף, עטף, Isa. 51:20.

HITHPAEL—(1) to veil oneself, Gen. 38:14.

(2) i. q. Pual No. 2, to faint, to languish with heat, Jon. 4:8; with thirst, Am. 8:13.

עלף m. (verbal of Pual with ע- parag.), languishing, lamenting, Eze. 31:15. [In Thes. this is said to be for עלף, and it is referred to the Pret. Pual of the root.]

עלף fut. עלף, i. q. על and עלם TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עלף to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by ל to exult over any one, Psal. 95:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עליצות.

עלף a root not used as a verb. Arab. علق, علق to adhere; hence עלוף a leech, which see.

עם (with conjunctive accents) and עם (with distinctives, or with the art.) with suff. עם, comm. (but rarely f. Ex. 5:16; Jud. 18:7), a people, so called from their being collected together, see the root עם

No. 1 (Arab. عامّة the common people). It is very often used of Israel, as being the people of God, עם יהוה Exod. 15:13; Deut. 32:36; עם קדוש the holy people, Deu. 7:6; עם נחלה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to גוים (see גוים); but the pl. עם Isa. 8:9; Psal. 33:10, and עם Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of single races or tribes, e. g. עם יבלין Jud. 5:18; pl. often of the tribes of Israel (comp. the δήμοι of the Athenians), Gen. 49:10; Deut. 32:8; 33:3; 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the race or family of any one, especially in the plural עם the kindred, relatives of any one, i. q. עם (see עם No. 1, h) Lev. 21:1, 4; 19:16. עם to be gathered to one's people, i. q.

elsewhere is called, to be gathered to one's fathers (see עם Niphal). (Hence has arisen its use in the

singular of single relatives; whence Arab. عم an uncle, and the pr. n. עמי kinsman of God, עמי to whom God is kinsman.) Poet. used of any peculiar race of men, as עם the afflicted people, Ps. 18:28; comp. עם just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes the citizens, the common people (compare λαός opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. the companions, or servants of a leader or lord; i. q. עם (see עם No. 1, h); seine Ecute. Cant. 6:12, עמי "the chariot of the companions of the prince;" die Wagen des fürstlichen Gefolges: ("being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence עם בני the sons of my people; i. e. my countrymen, Gen. 23:11; poet. עם id. (see עם No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of the whole human race, i. q. עם Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, עם כי אתם "surely ye are the whole human race, and with you wisdom will die," (ihr seid alle Welt, und habt aller Welt Weisheit).

(5) Poet. used of a troop, herd of animals, Prov. 30:25, 26; Ps. 74:14; compare עם No. 2; also Gr. δῆμος.

Plur. עם constr. עם (more rarely in the Aramaean manner עם constr. עם Neh. 9:22, 24; Jud. 5:14); peoples, nations; also the tribes of Israel; see above No. 1, the kindred, relatives of any one; see above No. 2.

עם Chald. id. Plur. עם, emph. עם Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac עם; plur. עם.

עם prop. conjunction, communion; from the root עם; always used as a particle. It is—

(A) adv. together, moreover, at the same time Gr. σύν, μετά; Arab. مع. 1 Sam. 17:42, "he was ruddy עם and at the same time (and

(laben) of a handsome countenance," 1 Sam. 16:12. It is far more frequently—

(B) prep. with suff. עִמִּי (for which also עִמִּי is used; see עִמִּי); עִמִּי in pause and fem. עִמִּי, עִמִּי, עִמִּי, עִמִּי and עִמִּי (Syr. ܥܡܝ, Arab. transp. عَمِي).

עִמִּי, עִמִּי

(1) *with, cum* (which is of the same origin; see under the root עִמִּי); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמִּי "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(a) used of aid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָרַר (Germ. beschützen), 1 Ch. 12:21; הִתְחַזַּק (which see), etc.

(b) Of fellowship in action, as עִמִּי to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see עִמִּי); עִמִּי (see עִמִּי), to converse *with* any one; hence עִמִּי the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; עִמִּי to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(c) *with for against*, as עִמִּי to fight, to wage war *with* any one; עִמִּי to struggle with, עִמִּי to strive with, also Psalm 55:19, כִּי בְרִבִּים הִי עִמִּי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עִמִּי (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(d) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as עִמִּי Josh. 2:12; Psal. 119:65; עִמִּי to do good to any one, Genesis 32:10; עִמִּי to act friendly *with* any one, Ps. 50:18; also עִמִּי Ps. 18:24; עִמִּי (see that word); עִמִּי Ps. 78:37. —From the notion of association springs that of—

(e) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i. e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(f) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)... עִמִּי like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, עִמִּי to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(g) It is used of equality as to time; Psalm 72:5,

יִירָאוּךָ עִמִּי הַשֶּׁשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, cum sol et luna semper Aratus erit.

(2) *at, by, near*, used of nearness and vicinity. עִמִּי at, or by the fountain, Gen. 25:11; עִמִּי near Shechem, Gen. 35:4; עִמִּי by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִמִּי at the face of any one; Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(a) for, in any one's house, chez quelqu'un, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עִמָּנוּ by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִמִּי 1 Ch. 13:14.—(b) in any one's body, Job 6:4, "the darts of the Almighty (are) עִמִּי;" LXX. ἐν τῇ σαρτί μου. More often—(c) in any one's mind, Job 27:11, אֲשֶׁר עִמִּי לֹא אֶכְחָד "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אֲנִי עִמִּי "not so (am) I with myself," i. e. my mind is not such within me, so that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, יָדַעְתִּי כִּי זֶה עִמָּךְ "I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich (יָדַעְתִּי); Job 15:9; used of the opinion of any one (compare *apud me multum valet hæc opinio*, Arab. عندی with me, i. e. in my opinion), e. g. אֵל עִמִּי to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers, עִמִּי, עִמִּי, like the Gr. μετὰ φρεσίν, Lat. apud animum (to maintain, to propose), Ecc. 1:16, דִּבַּרְתִּי עִמִּי "I spoke with my heart;" Deut. 8:5; Ps. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7, 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:1.—(d) *by* (or *with*) men is often used for *amongst* them, in their midst, like the Gr. μετ' ἱσθίων, μετ' ἀνθρώπων, Lat. apud exercitum, for in exercitu (compare Germ. mit, which is of the same stock as Mitte and the Gr. μετά), Isa. 38:11, אֲשֶׁר עִמִּי "amongst the inhabitants of the world;" 2 Sam. 13:23, אֲשֶׁר עִמִּי "amongst the Ephraimites."—(e) *Metaph* it is notwithstanding, in spite of (compare *per locum*

3, No. 3, Arab. مع De Sacy, Gram. Arabei. § 1094, ed. 2. עמד in spite of this, nevertheless, Neh. 6:18.

In many of its significations עמד agrees with עמד (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עמד, contr. עמד, changed into עמד); but the different origin and primary signification have been already shewn above.

With the prefix עמד, עמד (Arab. عند) used of those that go from any person or thing by, with, or near whom they were. Specially—(a) from the vicinity of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. עמד from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(b) from any one's house, de chez quelqu'un (compare עמד No. 2, letter b). עמד out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(c) out of the power of any one (from any one), after verbs of receiving, 2 Sa. 3:15; asking, Ex. 22:13; buying, 2 Sam. 24:21; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh יהוה עמד from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel יהוה עמד from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic عند from the command, will of any one.)—(d) from the mind of any one. 1 Sa. 16:14, "the Spirit went away עמד from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute עמד according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(e) from among (comp. עמד No. 2, letter d). עמד Ruth 4:10.—Similar to this is עמד page xciv, A.

עמד Ch. i. q. Heb. with, by, near, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עמד עמי with the clouds of heaven;" compare μετὰ πνοῆς ἀνέμους, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter g): עמד עם Germ. bey Nacht, Dan. 7:2. עמד עמי with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. עמד fut. עמד.—(1) TO STAND. (Arab. عند Conj. I. II. IV. transit. to set firmly, to sustain, to prep.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(a) followed by עמי to stand before a king, i. e. to serve, to minister to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8;

Dan. 1:5 (comp. עמד עמי Dan. 1:4); עמי 1 Ki. 17:1; "to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 17:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עמד עמי is used of coition.—(b) followed by עמי—(a) to be set over any one, Num. 7:2.—(b) to confide in anything (Syr. ܥܡܕܐ, Eze. 33:26.—(c) to stand by any one, to defend him (comp. עמד No. 2, b), Dan. 12:1; Est. 8:11; 9:16 (comp. עמד).

(2) to stand, for to stand firm, to remain, to endure (opp. to fall, to perish), stehen bleiben, bestehn. Ps. 33:11, "the decree of Jehovah standeth (for ever)." Ps. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עמד עמי to stand firm in battle; Eze. 13:5. Followed by עמי to stand firm before any one, to resist him, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by עמי Josh. 21:44; 23:9; Eccl. 4:12; עמי Dan. 11:8; simply, Dan. 11:15, 25; followed by עמי to persist, to persevere, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (עמד)." Hence to remain in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 39:14; 48:11; Dan. 10:17; 11:6; specially to remain amongst the living, Ex. 21:21.

(3) to stand still, to stop, (stehen), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste עמד אל do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare עמד Ki. 4:6. Followed by עמי to desist from any thing, to leave off. Gen. 29:35, ונתעמד עמי "she ceased from bearing children;" 30:9.

(4) to stand up, arise (aufstehen), i. q. עמד, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עמי to rise up against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. to be constituted, set, appointed. Ezr. 10:14, עמדנו עמי "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPIL עמד.—(1) causat. of Kal No. 1, to cause to stand, to set, Ps. 31:9; Lev. 14:11; used figuratively, to constitute, to decree, 2 Chron. 30:5; followed by עמי to destine (to promise) to any one, 33:8; followed by עמי to impose (a law) on any one, Neh. 10:33; also to constitute, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Ka' No. 2, to cause to stand firm, as

endure, i. e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i. q. עָמַד 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise, to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse, to stir up*, Neh. 6:7; Dan. 11:11, 13.

HOPHAL, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, עָמַד, עָמֶדָה, עָמֶד, מַעְמָד, מַעְמָדָה.

II. עָמַד, ἄπ. λ. γόμ. of uncertain authority; Eze. 29:7. עָמַד לְהַמְעִידָהּ לָהֶם בְּלִמְתָּנִים which clearly stands for "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עָמַד prep. i. q. עִמָּ, only found with the suffix of the first pers. עָמַדְי i. q. עִמָּי *with me*, Gen. 21:23; 31:5; *by me*, Gen. 29:19, 27; see other examples under עִמָּ. This word is not at all connected with the root עָמַד to stand, but it rather belongs to an unused root עָמַד = עָמַד to tie, to bind together, answering to the Arabic عَمَد. Compare עָמַם.

עָמַד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

עָמַדָה f. *a place where any one stops, lodging*, Mic. 1:11.

עָמַד an unused root, having the signification of association and fellowship, i. q. עָמַם No. 1. Derivative עָמִית.

עָמַד f.—(1) prop. subst. *conjunction, communion* (from the root עָמַם No. 1). It is only found in const. state עָמַד (once Ecc. 5:15); elsewhere עָמִית; with suff. עָמִיתִי, once עָמִיתִי Ezek. 45:7; prep. i. q. עִמָּ.—(a) *at, by, near*, Exod. 25:27; 28:27.—(b) *against*, Eze. 3:8.—(c) *over against*, 1 Ch. 26:16.—(d) *equally with, even as* (i. q. עִמָּ No. 1, e), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, עָמִית בְּלִמְתָּנִים "altogether in the same way, as" (compare עָמַד Job 27:3). With two prefixes עָמִית *near*, 1 Kings 7:20.

(2) [*Ummah*], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עָמַד m.—(1) *a column, a pillar* (Arab. عَمَدَة), Jud. 16:25, 26; 1 Ki. 7:2, seq. עָמַד הָעָנָן the pillar of cloud, Exod. 33:9, 10; and עָמַד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, *ibid.* 9:6.

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עָמֶד (i. q. עָמַד, as is stated, Gen. 19:38, that is, *son of my relative, or kindred*, i. e. born from incest; from the noun עָמָ which see No. 1; with the addition of the syllable הָ, like עָמֶד from עָמָה from עָמָה Ammon, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of *Ammonites*, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called עָמֶד Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 עָמֶד is used for עָמָה, as in Lat. *in Bruttios, Samnites profectus est*, i. e. into their territories. See Relandi *Palæstina*, p. 103; and my article in *Ersch and Gruber's Encycl. voc. Ammon*, iii. 371. Gent. n. is עָמוֹנִי, fem. עָמוֹנִית 1 Ki. 11:1; Neh. 13:23; plur. עָמוֹנִיִּים 1 Ki. 11:1.

עָמוֹם ("burden") *Amos*, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עָמוֹק ("deep"), [*Amok*], pr. n. masc., Nehem. 12:7, 20.

עָמִיאל ("one of the family of God," i. e. servant or worshipper of God; comp. עָמָ No. 1), [*Amiel*], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4, 5; 17:27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, עָמִיאל.

עָמִיהוד ("one of the people of Judah," i. e. a citizen of Judah; for עָמִי יהוד, [*Amihud*], pr. n. m.—(1) 2 Sam. 13:37 קרי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) *ibid.* verse 28.—(5) 1 Ch. 9:4.

עָמִיזָבד ("kindred of the bountiful giver, i. e. of Jehovah; comp. עָמִיזָבד, [*Amizabad*], pr. n. m., 1 Ch. 27:6.

עָמִיחָר ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כתיב; for עָמִיחָר No. 1.

עָמִינָבד ("kindred of the prince") pr. n. m.

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10. —(2) 1 Ch. 15:10, 11. —(3) 1 Ch. 6:7.

**עמק** Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

**עמר** m. *a sheaf*, i. q. **עמר** ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root **עמר** No. 1.

**עמישר** ("servant of the Almighty," comp. **עמיאל**), [*Ammishaddai*], pr. n. m. Numbers 1:12; 2:25.

**עמית** (from the root **עמח**=**עמס** No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7; **אִישׁ עִמִּיתִי** "the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. **ἄλλος πλησίον** (der ἑτάσθε, ἑταίμεν), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

**עמל** fut. **עָמַל** TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by **ל** to labour upon any thing, Jonah 4:10; Ecc. 2:21. —Ecc. 1:3, **עָמַל עָמַל** "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab.

**عمل** to labour, to make). Hence —

**עמל** m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. *κάματος*, *πόνος*, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, **מְחַמֵּי עָמַל** "troublesome comforters." Isa. 53:11, **הָעָמַל נָפְשׁוֹ** "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. **אָפָה**), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [*Amal*], pr. n. m. 1 Ch. 7:35.

**עמל** m. verbal adj.—(1) *labouring*, especially with weariness and exhaustion, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

**עמלק** pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 23:29; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 6:3, 33); they seem also to have settled here and there

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies **عماليق** is mentioned amongst the aboriginal Arabians. See Relandi *Palæstina*, p. 78—82; J. D. Michaëlis, *Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177*; ejusd. *Supplem. p. 1927*; Vater, *Comment. über den Pentat. vol. i. p. 140*; and my remarks in *Ersch and Gruber's Encycl. iii. 301*, under the word *Amalek*. —Gent. noun **עַמְלִיק**, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

**עמם** —(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence **עַם** a people, **עַם** with, by, **עַם** conjunction. (Arab. **عَم** is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare **עַם** to collect, whence **עָמַם**, **עָמַם** to cumulate, and retaining the guttural, **עָמַם**, **עָמַם**, **עָמַם** kinsman, father-in-law; amongst the latter, compare Latin *cum, con, cumulus, cunctus* (from *cungo = jungo*), Gr. *κοινός* (*κυνός*), *γάμος*, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. *sam*, Persic **هم**, Gr. **σάμα, δμός, δμοῦ** (with an added third radical *d* and *l*, **δμιλος, δμαθος**, comp. Hebr. **עַם**, Lat. *simul*), **σύν, ένός**, Mæso Goth. *sama, saman*, Anglo-Sax. *samo*, with French *ensemble*, Dan. *san*, Germ. *sammt, zusammen, sammeln*; comp. also as to the Slavonic languages, *Dorn* üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, **לֹא עָמְיָה לִי סֵתֶר**

"no secret is hid from thee." (Arab. **عَم** to be hidden, covered with clouds, used of the sky. Syr.

**عَم** Ethpe. to be covered, as the sky.)

HOPHAL, **הָיָה עָמָה** to become dim (used of the brightness of gold), Lam. 4:1.

**עממים**, and Chaldee **עַמְמִין** peoples, nations, see **עַם**.

**עמנואל** ("God with us"), [*Immanuel*], a symbolic and prophetic name of a son of Isaiah the

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:14; 8:8.

**עָמַם** (once **עָמַם** Neh. 4:11), fut. **עָמַם** TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; to carry, to bear, Isa. 46:3; specially to lift up a load and put it on a beast. Constr. absol., Isa. 46:1; followed by **עַל** of the beast (but without the accusative). Gen. 44:13, **וַיַּעַם אִישׁ עַל-חֲמֹרֹו** "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Psa. 68:20, **וַיַּעַם לָנוּ** "if they lay (a burden) upon us."

HIPHIL **וַיַּעַם** to lay (a burden) upon any one, followed by **עַל** 1 Ki. 12:11; 2 Ch. 10:11.

**עַמְמִיָּה** ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

**עַמְמִיָּה** ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

**עֲמִיק** TO BE DEEP, metaph. to be unsearchable, Ps. 92:6; compare Greek *βαθύπρωτος*, *βάθος... σοφίας* καὶ γυνώσεως Θεοῦ, Rom. 11:33. (Arab. *عمق*, more rarely with the letters transposed *معنى*, Aram. *ܕܚܝܬ*, Eth. *ፀፍቀ*; id.)

HIPHIL, to make deep, to deepen, often followed by a finite verb. Isa. 7:11, **וַיַּעַמְק שְׂאֵלָה** "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, **וַיַּעַמְקוּ לְשִׁבְתָּ** "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, **וַיַּעַמְקוּ לְחַמְיָם** "those who hide deeply." Things are also called deep which extend to a great length before the eye of the beholder, like the Gr. *βαθὺς τόπος*, a long extended region, *βαθεία ἀβύχῃ*, Il. v. 142; just as we call the space from the front to the back of a house, the depth (die Tiefe des Hauses), comp. **עֲמִיק**. Isa. 30:33, **וַיַּעַמְק הָרְחִיב כְּרִיתָהּ** "he hath made the burning pile long and broad;" and metaph. **וַיַּעַמְקוּ כְּרָה** "they have gone far aside," sie entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, **עֲמִיק... עֲמִיק**, and also **עֲמִיקִים**, **עֲמִיק**, pr. n. **עֲמִיק**.

**עֲמִיק** adj. deep, only found in pl. const. **עֲמִיקֵי שִׁפְהָ** (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

**עֲמִיק** f. **עֲמִיקָה** adj.—(1) deep, Lev. 13:3, seqq.

(2) metaph. what cannot be sought out, Psalm 64:7; Ecc. 7:24.

**עֲמִיק** with suff. **עֲמִיקִי** a valley, a low tract of land of wide extent (*βαθὺς τόπος*, see the root Hiphil), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. **עֲמִיקִים** appears to be once used for the inhabitants of valleys, 1 Ch. 12:15, "they put to flight **עֲמִיקִים** all the inhabitants of the valleys;" but perhaps it should be read **עֲמִיקִים** "all the Anakim," just as in Jer. 47:5, for **עֲמִיקִים**, **עֲמִיקִים**, I have not any hesitation in reading **עֲמִיקִים** "Ascalon the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, **בְּקָעָה**, **בְּקָעָה**, **בְּקָעָה**, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(a) **עֲמִיק הָאֵלֶּה** ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(b) **עֲמִיק בְּרָכָה** ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(c) **עֲמִיק הַמֶּלֶךְ** ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(d) **עֲמִיק רֶפְאִים** ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(e) **עֲמִיק שִׁדְיִים**, see **שִׁדְיִים**. But **עֲמִיק** Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other valleys take their names from neighbouring towns (see **עֲמִיק**) or from men (see **עֲמִיק**).

**עֲמִיק** m. depth, Pro. 25:3.

**עֲמִיר** not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, **עֲמִיר** No. 1, and **עֲמִיר**). Arabic *عمر* to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: to heap up is given as the primary sense of the Hebrew word]; whence *عمر* bundles.—From the idea of binding arises—

(2) that of to subdue (as in Samaritan), to make a servant, see Hithpael, and—

(3) to serve, colere (Arab. *عمر* *coluit*, Med. *Damma cultus fuit*).

PIEL, to bind sheaves together, Ps. 129:7; see Kal No. 1.

HITHPAEL, pr. to act as master; followed by **עַל** to treat any one as a servant, or slave, Deu. 21:14; 24:7

Derived nouns, **עֲמִירָה**, **עֲמִירָה**, **עֲמִירָה**, **עֲמִירָה** and—



**עמר** plur. עמרים.—(1) i. q. עמר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic عَمَرَ a bundle).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure עמר, which contained ten Ephahs.

**עמר** Chald. *wool*, i. q. Heb. עמר Dan. 7:9.

**עמרה** Gomorrha (LXX. Γομώρρα), pr. n. (perhaps i. q. عَمَارَة "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

**עמרי** (i. q. עמריה prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. عَمِر unskilful"]), [Omri], pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρι.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

**עמרם** ("kindred of the Most High," i. e. of God), [Amram], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עמרמי Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

**עמש** i. q. TO CARRY, TO BEAR, Nehem. 4:11.

**עמשה** ("burden"), [Amasa], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

**עמשי** ("burdensome"), [Amasai], pr. n. m.—(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

**עמשאי** [Amasai], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי; see עמשאי and עמשה.

**ענב** an unused root; Chald. *to bind together*, *to fasten together*, whence may be derived ענב *a cluster*, as if a bundle of grapes, and pr. n. ענב.

**ענב** (perhaps "a place abounding in grapes"), [Anab]. Josh. 11:21, and ענב Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab ענאב, Rob. ii. 195].

**ענב** pl. ענבים, constr. ענבי (Dag. forte euzhon),

Lev. 25:5, m. *a cluster of grapes*, Gen. 40:12, 11; Deut. 32:32, etc. (Syr. حَبْل id., Arab. عنب collect. clusters. Perhaps also to the same stock belongs ἀμπελος, and even δμφαι.)

**ענג** TO LIVE SOFTLY AND DELICATELY, 1.0t used in Kal. (Arab. غَنَجَ to allure, to entice, used of the amorous gestures of women, in their looks walk, etc.)

PUAL, part. fem. *to be soft and delicate*, Jer. 6:2. HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by עַל Job 22:26; 27:10; Ps. 37:11; followed by כִּן Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by עַל Isa. 57:4.

Derived nouns, ענגי and —

**ענג** f. ענגה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

**ענג** m. *delights, delicate life*, Isaiah 13:22; 58:13.

**ענר** TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. ענרות. Kindred words are ענד at, by, and the Hebr. עמר.

I. **ענה**—(1) prop. TO SING, i. q. Arab. عَنَى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sansc. *gai*, Ex. 15:21; followed by לְ to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence *to cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat, fōreit laut*), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces* any thing *solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle, 1 Sam. 9:17, יהוה ענהו "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, solemnly affirming any thing; hence *to testify*, with

an acc. of the thing, Deut. 19:16; followed by  $\text{אֶל}$  of him for whom (Gen. 30:33; 1 Sa. 12:3) or *against* whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully  $\text{אֶל עַד עֲנֶה}$  Ex. 20:16. Hence—

(2) *to lift up the voice, to begin to speak* (Syr.  $\text{ܐܢܐ}$ ); especially in the later [?] Hebrew, Job 3:2,  $\text{וַיַּעַן אֱיֹיֵב וַיֹּאמֶר}$  "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. *to speak to any one*, Zec. 1:11. Far more frequently—

(3) *to answer, to reply*. Constr.—(a) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr.  $\text{ἀπεϊδομαι τινα}$ .—(b) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13,  $\text{אֲנִי לֹא אֶעֱנֶה$  "he does not answer as to any of his things," i. e. he renders no account. And so—(c) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. *To answer to any one* is used—(aa) in a bad sense, of those who *contradict* a master when commanding or blaming, who excuse themselves and contend with him ( $\text{פִּחַד}$  verantwoorden), Job 9:14, 15, 32; 16:3 (compare Arab. جواب reply, also excuse); or who refute some one, Job 32:12.—(bb) in a good sense, of those who answer the prayers of any one, who *hear* and *answer* a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Ps. 3:5; 4:2. There is a pregnant construction, Ps. 22:22,  $\text{אֶעֱנֶה לְרִמּוֹן עֲנִיתִי}$  "answer (and deliver) me from the horns of the Remiun;" hence—(cc) with an acc. of pers. and  $\text{אֶל}$  of the thing, *to answer any one in any thing*, i. e. *to be bountiful to him, to bestow the thing*, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19,  $\text{אֶת־הַכֶּסֶף אֶעֱנֶה אֶת־הַכֹּל}$  "money answers with all things" (imparts all),  $\text{gawáhrt alles}$ , compare Hos. 2:23, 24.

(4) *to signify, to imply* any thing by one's words ( $\text{etwas sagen wollen, beabsichtigen}$ ), i. q. Arab.  $\text{عنى}$ . Hence  $\text{אֶעֱנֶה לְךָ מִשְׁלָה}$  something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of *answering*, as has since been done by Winer (p. 732, 733); deriving the notion of *singing* from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important,

and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter ( $\text{غنى}$  to sing).

NIPHAL—(1) *to be answered, i. e. to be refuted*, Job 11:2; *to be heard and answered*, Job 19:7; Prov. 21:13.

(2) i. q. Kal *to answer*, followed by  $\text{ל}$  Eze. 14:4, 7.

PIEL, i. q. Kal No. 1, *to sing*, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

HIPHIL, *to answer*, i. q. Kal No. 3, *bb*, followed by an acc. and  $\text{אֶל}$  of the thing; *to hear and answer any one in any thing, to bestow the thing upon him*, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II.  $\text{עָנָה}$  (for  $\text{עָנָה}$ , a verb  $\text{לָא}$ , compare the derivatives,  $\text{עָנָה}$ ,  $\text{עָנָה}$ )—(1) *TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING*, followed by  $\text{אֶל}$  Ecc. 1:13; 3:10. (Syr.  $\text{ܥܢܐ}$ , Arab.  $\text{عنى}$  followed by  $\text{ب}$  id.), specially, as it appears, *to till the ground, to bring the earth into cultivation*, whence  $\text{מַעֲנִית}$ ,  $\text{מַעֲנִית}$ , a furrow.

(2) *to be afflicted, depressed, oppressed*, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4,  $\text{וְיִסְחָקוּ מִלְּפָנָיו}$  "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5,  $\text{וְשִׁיר הַמַּלְאָכִים יִבְרָח}$  "the song of the tyrants shall be brought low." (Arab.  $\text{عنا}$  to be depressed, low).

NIPHAL—(1) *to be afflicted*, Ps. 119:107. Isa. 53:7,  $\text{וְהָיָה גִּעְיָה}$  "and he was afflicted."

(2) reflect. *to submit oneself to any one*, followed by  $\text{מִפְּנֵי}$  Ex. 10:3 (where for  $\text{לְהַעֲנוֹת}$  there is  $\text{לְעָנוֹת}$ ).

PIEL—(1) *to oppress, to depress, to afflict*, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24,  $\text{עָנָה בְּדֶרֶךְ בָּחַי}$  "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8,  $\text{כִּי לֹא מִשְׁבְּרִיךְ עֲנִיתָ}$  "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2)  $\text{אֶעֱנֶה אֶת־נַפְשִׁי}$  *compressit feminam*, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3)  $\text{אֶעֱנֶה נַפְשִׁי}$  *to afflict the soul, i. e. to fast*, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, *to be oppressed, or afflicted*, Ps. 119:71; Isa. 53:4. Inf.  $\text{עָנָתוֹ}$  his oppression or sorrow, Psalm 132:1.

HIPHIL, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to  $\text{עָנָה}$  No. I; which see.

HITHPAEL.—(1) *to submit oneself*, Gen. 16:9, especially to God, Dan. 10:12.



and ענן; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals *الراعي والغنم* the stars of the flock, and *الرعي* the shepherd and flock. The former part of this word is found also in the name 'Ενεμεσσάρ (Tob. 1:2, 13, 15, 16).

ענן not used in Kal, prop. TO COVER, like the kindred verbs ענן, ענן; whence ענן a cloud.

PIEL (denom. from ענן) *to gather clouds*, Gen. 9:14. POEL (denom. from ענן, fut. ענן (Lev. 19:26), part. מענן, once f. ענן (for מענן, although also it may be Kal), *to act covertly*; hence *to use hidden arts*, i. e. *magic*, *to practise sorcery* (compare the roots לים, להם, and Syr. ܐܢܝܢ mysteries; hence magical arts), Deut. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. κληδονίζουαι. Vulg. *observans somnia*, elsewhere *augurans*, *divinans*. Syr. *fascinating with the eyes* (as if ענן were from ענן); but it seems rather to be a general name.

ענן constr. state ענן m.—(1) *a cloud* (as covering and veiling over the heaven), compare עמא a cloud, from the root עמי to cover, to veil over, and غارة a cloud, from the root غفر to cover. (Arab. عنان, pl. عنان.) A very large army is compared to a cloud, Eze. 30:18; 38:9; a morning cloud is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [Anan], pr. n. m. Neh. 10:27.

ענן Ch. a cloud, pl. const. st. ענן Dan. 7:13.

ענן f. collect. clouds (Θνύβη), Job 3:5. Well rendered by Theod. *συννεφία*. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

ענן (apoc. for ענן), [Anani], pr. n. m. 1 Chr. 3:24.

ענן ("whom" or "what Jehovah covers," i. e. guards), [Ananiah], pr. n.—(1) m. Neh. 3:23; Gr. *Ανανίας*.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

ענן an unused root, which perhaps belonged to the idea of *covering*, like the cognate roots ענן (ענן), ענן. Hence—

ענן a branch, Ezek. 17:8, 23, with suff. ענן 36:8, as if from the form ענן [which is given as an art. in 'Thes.].

ענן Chald. id. Dan. 4:18.

ענן m. full of branches, Eze. 19:10.

ענן TO ADORN WITH A NECK CHAIN OR COLLAR (From the idea of choking, or strangling, which is that of the kindred roots ענן, ענן, which see. Arab. عنتى IV. to ornament a dog with a collar.

neck, Germ. *Nacken*. Upper-Germ. *bie Antz*.) Once used figuratively, Ps. 73:6, ענןתמו נאמה "pride surrounds them like a neck chain," i. e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHI'IL ענן prob. *to lay on the neck* (to be carried), Deut. 15:14, used of a slave set at liberty: ענןתמו לו כענןתמו "thou shalt lay upon him of thy flock," etc. LXX., Vulg. *dabis viaticum*. Others apply to the word the signification of *giving*, so that it would properly be *to adorn with a collar*; hence *with gifts*. As to what I formerly compared, on the authority of Castell and Giggeius, "ענן followed by ענן to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamûs (ii. p. 1318, edit. Calcutt.).

ענן m.—(1) *a collar, neckchain, necklace*, Cant. 4:9; pl. ענן and ענן Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عنتى *length of neck and stature* (compare عنتى long-necked); hence ענן, ענן, ענן Nu. 13:33; ענן, ענן ibid. verses 22, 28; also ענן Deut. 1:28; 2:10, 11, 21, and ענן Deut. 9:2. The *Anakim* (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

ענן (i. q. *ἀνίπ?*), [Aner], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere ענן (unless we should here read ענן), 1 Ch. 6:55.

ענן fut. ענן TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbink dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. ענן, ענן). Construed followed by ענן Pro. 17:26; followed by two acc to amerce any one in a sum of money, Deu. 22:3; 2 Ch. 36:3 (used of sums of money exacted in war).

in wine, Amos 2:8. Impers. Prov. 21:11, **יַעֲשֶׂה** "when they (the judges) amerce the scoffer."

**NIPHAL**, to be fined, Ex. 21:22; gener. to be punished, Pro. 22:3; 27:12.

[Hence the following words]—

**עֲנֵשׁ** m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

**עֲנֵשׁ** m. Chald. *fine, amercement*, Ezr. 7:26.

**עֲנָה** ("answer to prayer," from the root **עָנָה**, of the form **קָנָה** from the root **קָנָה**) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

**עָנָה** see **קָנָה**.

**עֲנֹתוֹת** ("answers to prayers," the servile letter **ת** being retained, see Lehrs. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anda*, עֲנָתָא. Rob. ii. 109]; Gent. n. **עֲנָתִי** 2 Sa. 23:27.—(2) m.—(a) 1 Ch. 7:8.—(b) Neh. 10:20.

**עֲנֹתֶיהָ** ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

**עֲסִים** masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

**עָסַם** TO TREAD DOWN, Mal. 3:21. (Ch. **עָסָה** id.).

**עָעַר** a fictitious root, where some derive **יַעֲשֶׂה** Isa. 15:5; see Analyt. Ind.

**עָפָה** an unused root. Syr. **حَفَا** to flourish. **عفا** to grow luxuriantly, as a plant, whence **עָפָה** Hebrew and Chaldee.

**עָפָה** see **עָפָה**.

**עָפִי** m. pl. **עָפָיִם** (comp. Lehrs. p. 575) *foliage of trees*, Ps. 104:12; from the root **עָפָה**.

**עָפִי** Chald. id., Dan. 4:9, 11, 18. (Syriac **حَفَا** branch, top of a tree, **حَفَا** foliage).

**עָפַל** not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence **עָפַל** tumulus, a hillock. Arabic **عَفَلَ** to suffer from a tumour or hernia. [Perhaps we may comp. Arab. **غفل** to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. to be remiss, to draw back, LXX. *ὑποστάνηται*. Vulg. *qui incredulus est*. Aquila,

*νοχελευομένου* (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

**PUAL**, to be tumid, metaph. to be proud, haughty. Hab. 2:4.

**HIPHAL**, to act *tumidly*, i. e. proudly, arrogantly. Nu. 14:44, **וַיַּעֲלִיזוּ** "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed **וַיִּתְקַדְּמוּ**. Hence—

**עָפַל** m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. **הָעָפַל** [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. **עָפָלִים** (read **עָפָלִים**) Deut. 28:27; 1 Sam. 5:6. seqq. כְּחִיב, used of tumours on the anus. (Arab. **عفل** tumor in ano virorum, vel in pudendis mulierum, see Schræderi Orig. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In **קִרְיָת עָפָל** there is instead **קִרְיָת עָפָל**, which see.

**עָפַן** an unused root. Arab. and Syr. to become mouldy, whence—

**עָפְנִי** [*Ophni*], Gent. n., found once, Josh. 18:24; where **הָעָפְנִי** (**עָפְנִי**) is a town of the tribe of Benjamin.

**עָפְעָפִים** or rather dual. **עָפְעָפִים** only found in const. **עָפְעָפִים** *eyelids*, so called from their volatile motion (die Flatternden), from the root **עָפַף** Pilp. **עָפְעָפִים** (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. **עָפְעָפִים שֶׁחַר** *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare *Ἀμέρας βλέφαρον*, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamûs **العَيْن** amongst other things is explained **الشمس أو شعاعها** the sun or its beam), and they ascribe to it eyebrows **حواجب الشمس**, see Schult. on Job, p. 61.

**עָפַר** not used in Kal, Arab. I. **عَفَرَ** to be whitish, reddish, like sand, or a gazelle, **عَفَرَ** dust, earth. II. **عَفَرَ** (cogn. to **עָפַר** to cover), to be rough, hairy.

**PIEL** (denom. from **עָפַר**), to dust, to throw dust at (bestäuben), 2 Sa. 16:13.

**עָפַר** m.—(1) *dust, dry earth* (trockene Erde), Gen. 2:7; 28:15; Josh. 7:6; Job 2:12; also used of clay or loam, of which walls are made, Leviticus 14:42, 45; of a heap of rubbish (**עָפָר**), Habak.

1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. עָפָר Psalm 18:43. עַל עָפָר—(a) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; —(b) in the grave, Job 20:11; 21:26; for which there is also said לָעָפָר Job 7:21. יָרַד עָפָר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל-עָפָר to return to dust, Genesis 3:19; Psalm 104:29. עָפָר וָאֵשׁ dust and ashes, a proverbial phrase to express the lowliness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, עָפָר יַעֲלֶכֶּה “the dust of Jacob,” i. e. Jacob, who is as numerous as the dust of earth, compare חוּל עָפָר to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, “to put the mouth in the dust,” i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Prov. 8:26, ראשׁ עֲפָרוֹת “the first of the clods of the world.” Job 28:6, תַּגְל עֲפָרוֹת *lumps of gold* in mines.

עֶפְרָי (i. q. غَيْر “calf,” “young animal”), [Epher], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֶפְרָי m. *fawn*, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. غَيْر and غَيْر the young of the wild goat).

עֶפְרָה (“fawn”), [Ophrah], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, לְעֶפְרָה בֵּית (“the fawn’s house”).—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֶפְרֹן (“of, or belonging to, a calf”), [Ephron], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עֶפְרֹן קרי.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֶפְרָיִם (two calves), see עֶפְרָי No. 1.

עֶפְרָת fem. *lead*, so called from its whitish colour (compare עֶפְרָת, Ex. 15:10. עֶפְרָת leaden weight, Zec. 5:8).

עֶצֶב plur. עֲצִים, const. עֵצִי m.—(1) a *tree* (Arabic عَصَا a staff, a bone; compare the Gr. ὄζος, a branch, and ἄστρον (Sansc. *asthi*), Lat. *hasta*. For *wood* there is commonly used in Arabic the cognate form عود.

Hebr. עֶצֶב follows the analogy of the verb עָצָה to be hard, firm. Chald. with the letters softened, has עֶשֶׂב wood). עֵץ הַחַיִּים tree of life (see חַיִּים), Gen. 2:9. Often collect. *trees*. עֲצֵי פְרִי fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. עֵצִים לֵלֵךְ wood, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עָצָה No. 1.

עָצָב —(1) TO LABOUR, TO FORM, TO FASHION. see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare עָצַב חֶסֶב. There are in the cognate languages secondary significations, as Arabic غَضِبَ to be angry.) Hence עָצַב and עָצָב a carved image, עָצָב an earthen vessel.

(2) *to toil with pain, to suffer, to be grieved* (see עָצַב, עָצָב, עָצָבָה, עָצָבוֹ); used also of the mind, and in Kal trans. *to put in pain, to afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, *to be pained*—(a) in body, followed by אֵל (with any thing), Ecc. 10:9.—(b) in mind, *to be afflicted, grieved*, Gen. 45:5; 1 Sam. 20:3; followed by אֵל (1 Sa. 20:34), and אֵל (2 Sa. 19:3).

PIEL—(1) *to form* (comp. Kal No. 1), Job 10:8. (2) *to put to grief, to afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHAL—(1) i. q. Kal No. 1, *to labour*; hence probably *to serve* (an idol), *to worship* (like the synonym. עָבַד, Jer. 44:19, לְהַעֲבִידָהּ “to worship her” (the queen of heaven). Vulg. *ad colendum eam*. Others, *to make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, *to grieve*, i. e. to provoke (God) to anger, Ps. 78:40.

HITHPAEL—(1) *to grieve* (oneself), Gen. 6:6. (2) *to become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, עָצָב, עָצָבָה, and מַעֲצָבָה.

עָצָב Chald. part. pass. עָצִיב *grieved, afflicted*, Dan. 6:21.

עֲצָבִים only in plur. עֲצָבִים, constr. עֲצָבִים *images of idols*, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

עָצָב m. *workman, servant*. Plur. with suff. עֲצָבִים (Dag. f. euphon.), Isa. 58:3. [In Thea. referred to the next art., No. 2.]

עָצָב and עָצָב m.—(1) *an earthen vessel*, Jer. 22:28, see Kal No. 1.

(2) *heavy and toilsome labour*, Prov. 10:22. Pl. עֲצָבִים labours, i. e. things done with toil, Pr. 10:22.

5:10; לֶחֶם הַעֲצָבִים, "bread obtained by toilsome labour," Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, דִּבְרֵי עֲצָב, "a word pronounced with anger," a bitter, sharp word.

עֲצָב m.—(1) *the image of an idol*, i. q. עֲצָב Isa. 48:5; Ps. 139:24, דָּרַךְ עֲצָב, "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

עֲצָבוֹן constr. עֲצָבוֹן, m.—(1) *hard and toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, עֲצָבוֹךָ וְהִרְגָּךְ, "thy pain and thy conception;" Hendiadys for the pain of thy conception.

עֲצָבָה f. constr. עֲצָבָה (as if from עֲצָבָה), pl. constr. עֲצָבוֹת, with suff. עֲצָבוֹתֵי, עֲצָבוֹתָם.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(a) of body, Job 9:28.—(b) of mind, Ps. 147:3, כִּחְבֹּשׁ לְעֲצָבוֹתָם, "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of לָב Prov. 15:13.

עֲצָר an unused root. Arab. عَضَد to cut with an axe. Hence כְּעֲצָר.

עֲצָה—(1) *TO MAKE FIRM*; hence *to shut*, especially the eyes, Prov. 16:30. Arab. غَضَا IV. id. Aeth. ORQ: to shut a door.

(2) i. q. Arab. عَصَا *to be hard, firm* (of a hard neck, contumacious), Conj. VIII. *to grow hard*; compare عَصَا staff, Hebr. עֵץ wood, and עֲצָה bone, עֲצֵיוֹן back-bone.

עֲצָה m. Lev. 3:9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. عَصَص, either of which would be so called from hardness and firmness, see the root. Arab. عَصَا is the thigh bone, pl. the bones of the wings of birds.

I. עֲצָה f. of the noun עֵץ collect. *wood*, i. q. עֲצִים, used of materials [for building], Jer. 6:6; of odoriferous woods (עֲצֵת נֶחֱשׁ), Prov. 27:9.

II. עֲצָה constr. עֲצָה (from the root עֲצָה to counsel, for עֲצָה), f.

(1) *counsel*—(a) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, אֲנִישֵׁי עֲצָתִי, "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6. עָשָׂה עֲצָה to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, אִישׁ עֲצָתִי, "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, גִּדְּלָהּ הָעֲצָה, "of great wisdom;" 1 Ch. 12:19, קָצְעָה, "having taken counsel," having consulted. Plur. עֲצוֹת once with suff. עֲצוֹתָי Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

עֲצוֹם m. (from the root עֲצָם).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. עֲצוֹמִים, *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, נִמְלֵךְ בְּעֲצוֹמָיו, "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 35:18.

עֲצִיוֹן נֶבֶר ("the back bone of a man"), [Ezion-geber], pr. n. of a maritime city in Idumæa, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see אֵילָת); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice*; see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion عَصِيون: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

עָצַל a root not used in Kal. (Arab. عَظِل to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare خَلِل, دَلَل).

NIPHAL, *to be slothful*, Jud. 18:9.

עָצַל verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

עָצִילָה f. Prov. 19:15, and עָצִילָה Prov. 31:27, *slothfulness*. Dual עָצִילָה double, i. e. very great *slothfulness*, Ecc. 10:18.

עָצַם—(1) prop. *TO BIND, TO BIND FAST, TO TIE UP*; as the eyes, Isa. 33:15; see Piel. (Arabic عَصَم IV., to tie up a skin bottle; and more commonly عَصَب to tie. It is kindred to the verbs عָצַם, עָצַם, also عָצַם, عָצַם, عָצַם. From the idea of tying (see קָשָׁה, קָשָׁה) it is—

(1) intrans. once Med. E. **עָצַם** (Ps. 38:20), *to be strong, powerful*, Gen. 26:16; *to become strong*, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic **عظم** *to be great, of great importance*; **عظم** *greatness*; **عظيم** *great*).

(3) *to be strong in number, to be numerous*, Ps. 38:20; 40:6, 13 (see **עָצַם**).

PIEL, **עָצַם**—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from **עָצַם** *to break* or *to gnaw bones*, Jer. 50:17. Compare **עָצַם**.

HIPHIL, *to make strong*, Ps. 105:24.

Derivatives [**עָצַם**] **עָצָמוֹת** and **הַעָצָמוֹת**.

**עָצָם** f.—(1) *bone*; so called from its firmness and strength; see the root No. 2. Arab. **عظم**, Gen. 2:23; Ex. 12:46; Num. 9:12, etc. Plur. **עָצָמִים** constr. **עָצָמוֹת** Ps. 6:3; 31:11; 32:3; more often also **עָצָמוֹת** Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare **יָדוֹת**, **כַּפּוֹת**), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) *body, bodily form*, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. **נָרָם** No. 3, and Arab. **بَعْضُ** *eye, himself*); but only used of things, e. g. **בְּעֵצָם הַיּוֹם** *in that very day*, Gen. 7:13; 17:23, 26. Exod. 24:10, **בְּעֵצָם הַשָּׁמַיִם** “as the heaven itself.” Job 21:23, **בְּעֵצָם הָאֵלֹהִים** “in his uprightness itself.”

(4) [**Ezem**, **Azem**], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

**עָצָם** m.—(1) *strength*, Deut. 8:17; Job 30:21.

(2) *body*, i. q. **עָצָם** No. 2, Ps. 139:15.

**עָצָה** f.—(1) *strength*, Isa. 40:29; 47:9.

(2) *multitude*, Nah. 3:9.

**עָצָמוֹן** (“robust”), [**Azmon**], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

**עָצָמוֹת** f. *strengths, bulwarks*, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. **אֲתַעֲצָם** *to dispute, to contend with words*; Arab. **عصمة** *defence, guard*.

**עָצָן** an unused root, prob. of similar power to **עָצָה**, *to be hard, firm*. Hence—

**עָצָן** *ἀσ. λόγος*. 2 Samuel 23:8; prob. *a spear*,

compare Arab. **عَصِي** *a branch*; see as to this passage under the word **עָצָן**.

**עָצָר** fut. **יַעְצֹר** and **יַעְצֹר**—(1) *to shut*. (The primary idea is that of surrounding, enclosing; see the kindred roots **חָצַר**, **חָצַר**, **חָצַר**, and those which are there compared. Arab. **عصر** *is, to prohibit, to refuse, to hold back, to restrain*, like the Heb. No. 2); e. g. *to shut up heaven* (so that it may not rain, Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with **בָּעֵר**, see No. 3); comp. Isai. 66:9; also *to shut up in prison*, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by **מִפְּנֵי** 1 Ch. 12:1, **עָצָר מִפְּנֵי שָׁאוּל** “shut up from the face of Saul,” so that he might not see the face of Saul, or, “shut up at home for fear of Saul” (compare **عصر** IV. *to keep oneself at home*).

(2) *to hold back, to detain* any one any where, 1 Kings 18:44; Jud. 13:16; followed by **לְ** 2 Kings 14:26; followed by **בְּ** Job 12:15, **יַעְצֹר בְּמַיִם** “he will withhold the waters.” Job 4:2, **עָצָר בְּמַלְאִי** “to restrain words.” Job 29:9. There is a peculiar phrase only used in the later Hebrew, **עָצָר בָּהּ** *to restrain strength, to be strong*, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by **לְ** *to have ability to do* any thing, *to be able*, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without **בָּהּ** 2 Ch. 20:37; 14:10.

(3) *to restrain by rule, to rule*, followed by **לְ** 1 Sa. 9:17. See **עָצָר**.

NIPHAL—(1) *to be shut up* (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) *to be restrained, hindered*, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) *to be gathered together* (from the idea of restraining, compelling, see **עָצָרָה**), especially to a festival (**עָצָרָה**). 1 Samuel 21:8, **יַעְצֹר לִפְנֵי יְהוָה** “gathered [Engl. Ver. detained] before Jehovah.”

Hence are derived the three following nouns, also **מַעְצָר**.

**עָצָר** m. *dominion, rule*, Judges 18:7, **יָדֵינוּ עָצָר** “(no one) holding rule,” none of the great ones, rulers of the people. [In Thes. the signification given is *riches*.]

**עָצָר** m.—(1) *shutting up, restraint*. Prov. 30:16, **עָצָר יְרֵחַ** “the shutting up of (the) womb,” for a barren woman.

(2) *oppression, vexation*, Ps. 107:39; Isaiah 53:8.

**עָצָרָה** and more often **עָצָרָת** fem. *an assembly*



(see the root Niph. No. 3), Jerem. 9:1; especially an *assembly of people* for the keeping of festivals, *συναγωγὴς*, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. *סַבְּרָא לִבְרָא* Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. *جمعة* an assembly, more fully *يوم الجمعة* the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together*, or *assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaelis in Supplem. h. v., who make the primary idea to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

**עקב**, fut. *יעקב*.—(1) i. q. *عقب* TO BE BEHIND, TO COME FROM BEHIND, hence *עקב* heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots *קבב*, *קבב*. Hence *עקב* an ascent, and *עקב* heel, so called from the form; from the heel may be taken the other ideas of *hindmost*, *last*, etc.).

(2) denom. from *עקב* to take hold of any one's heel. Hos. 12:4, *בְּרֶגֶל עֶקֶב* “in the womb he took his brother by the heel,” compare *בְּרֶגֶל עֶקֶב* Gen. 25:26. Especially to throw any one down, to trip one up. Hence—

(3) to supplant, to circumvent, to defraud, Gen. 27:36; Jer. 9:3.

PIEL, to hold back, to retard, Job 37:4. Derivatives, *עקב*—*עקבה*, and the pr. n. *יעקב*, *יעקבה*, *יעקב*.

**עקב** constr. *עקב*, plur. constr. *עקב* (in some printed copies *עקב* with Dag. euphon.) m.

(1) the heel—(a) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, the hoof, Gen. 49:17; Jud. 5:22.

(2) metaph. the extreme rear of an army, Josh. 8:13; Gen. 49:19.

(3) plur. *עקבות* prints (of the heel or foot), Psa. 77:27; 89:52 (compare Cant. 1:8)

(4) verbal adj. of the root No. 3, a *liar in wait*, Ps. 49:6.

**עקב** m.—(1) a hill, *acclivity*, i. q. Arab. *عقب* Eth. *Q 𐤒-𐤍*: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent, deceitful*, Jer. 17:9.

(3) adj. denom. from *עקב* No. 3. Hos. 6:8, *עקב* “trodden (trampled) in blood,” i. e. full of bloody footprints.

**עקב** m.—(1) the end, the latter part of anything (Arab. *عقب*); also as an adv. unto the end, continually, Ps. 119:33, 112.

(2) wages, reward, as if the end, the result of labour; compare *λοισθήναι*, reward, from *λοισθος*, last. Ps. 19:12; Pro. 22:4. And so *עקב* Psal. 40:16; 70:4; and *עקב* Isa. 5:23, in reward of, i. e. on account of; and as a conj. *because that, because*, Num. 14:24; Deu. 7:12; fully *עקב* Gen. 26:5, and *עקב* Am. 4:12.

**עקבה** (ב without Dagesh, for *עקבה*, comp. *סלקה*), f. *fraud, wiles*, 2 Ki. 10:19.

**עקד** fut. *יעקד*, Arabic *عقد* TO BIND, Gen. 22:9. (Kindred roots are *קדר*, *קדר*, which see). Hence—

**עקד**, pl. *עקדים*, adj. *striated, banded*, pr. marked with stripes (*gestreift*), compare *קדר* No. 3, Gen. 30:35, seq.; 31:8, seqq.

**עקה** an unused root, see *קעקה*.

**עקה** f. *oppression*, Ps. 55:4, from the root *עק*.

**עקב** (“insidious,” i. q. *עקב*), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

**עקל** not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *קל*, *קל*, page CLXII, B).

PUAL, part. *perverted*, Hab. 1:4. (Syr. *حَمَل* to pervert, Arab. *عقل* to bind together.) Hence—

**עקלקל** adj. *tortuous, crooked*. Judges 5:6, *עקלקלות* “crooked ways,” i. e. devious, and unfrequented; and without the subst. *עקלקלות* Psal. 125:5, id.

**עקלקלתו** adj. (from an unused subst. *עקלקל*, and with the adj. termination *ל*), *tortuous*, an epith. of the serpent, Isa. 27:1.

**עקן**, an unused root; perhaps i. q. **עקל**, and Aram. **עקם** to twist, to wrest; whence—

**עקן** [Akan], pr. n. m. Gen. 36:27, for which there is **עקן** Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

**עקר**.—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is **ק**; compare the kindred roots **קיר**, **קיר**; also **ביר**, **ביר**, **איר**, **איר**.) Hence—

(2) i. q. Arab. **عقر** to be barren, prop. to have the testicles extirpated; compare the remarks on **קיר**.

NIPHAL, to be overthrown (as a city), Zeph. 2:4.

PIEL, to hamstring or hough a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. *νευροκοπεῖν*. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Fesseln abhauen. (Arab. **عقر** id.)

**עקר** Ch. to root up:—ITHPEAL pass. Dan. 7:8.

**עקרה** m. **עקרה**, **עקרה** f. barren, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr and Arab. id.)

**עקר** m.—(1) prop. a root (Arab. **عقر**, Ch. **עשר**); hence a shoot (see **שורש**), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [**Eker**], pr. n. m. 1 Ch. 2:27.

**עקר** constr. **עקר** m. Chald. stock, trunk, Dan. 4:12, 20.

**עקרב** pl. **עקרבים** m.—(1) a scorpion, Eze. 2:6. (Arab. **عقرب** id. To this corresponds the Greek *σκόρπιος*, the breathing being changed into sibilant; compare **עקל** *σκόλιος*.) It appears to be blended from **עקר** to wound, and **עקב** the heel. See also **עקב** *מַעְלֵה* **עקב**.

(2) a kind of scourge, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio*, according to Isidore (Orig. v. 27), is *virga nodosa et aculeata*.

**עקרן** ("eradication," compare Zeph. 2:4), [**Ekrón**], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the

land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. *'Ακαρών*, *'Ακαρών* [Perhaps now called 'Akir, **عاقِر**, Rob. iii. 22]. Gent. noun, **עקרני** Josh. 13:3; 1 Sa. 5:10.

**עקש** TO TWIST, TO PERVERT. Arab. **عكش** and **عكس** id. Metaph. to pervert any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright **וַיַּעֲקֹשׂ** (God) would pervert my cause" (in the other hemistich **וַיִּשְׁעֵנִי** would declare me guilty).

PIEL id. to pervert, Mic. 3:9. To pervert one's ways is i. q. to act perversely, Isa. 59:6; Pro. 10:9.

NIPHAL, pass. to be perverse. Part. **נַעֲקֹשׂ** **נַעֲקֹשׂ** whose ways are perverse, Prov. 28:18.

Derivatives, **עקש**, **עקשות**, **עקשנים**.

**עקש** adj. m.—(1) perverse. **לִבְּךָ עָקֹשׁ** a perverse heart, Ps. 101:4, and vice versa **עָקֹשׁ לִבְּךָ** a man perverse of mind, Prov. 11:20; 17:20. **שִׁפְתָיו עָקֹשׁ** perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. *deceitful, false*, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [**Ikkes**], pr. n. m. 2 Sam. 23:26. Hence—

**עקשות** f. with the addition of **פֶּה** perverseness of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

**עַר** m.—(1) i. q. **עיר** a city, which see (hence pl. **ערים**). In sing. **עַר** Num. 21:15; Deut. 2:9, and fully **עַר־מוֹאָב** (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. *Ἀρεόπολις* (which those who did not know the true origin, rendered *city of Mars*); Abulfeda **عرب** and **الرّبة**, now called *Rabba*. See Relandi *Palästina*, p. 577; Burckhardt's *Reise nach Syrien*, p. 640.

(2) an enemy, see the root **עיר** No. 2, 1 Sa. 26:16. Plur. Ps. 9:7; 139:20.

**עַר** Ch. i. q. Heb. No. 2, Dan. 4:16.

**עַר** ("watcher"), [**Er**], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **עָרַב**—(1) pr. to mix, like the Ch. and Syr. (kindred to **עָרַב** to interweave), see Hithp., also **עָרַב** to weave, whence **עָרַב** No. I, woof.

(2) to exchange articles of traffic, hence to traffic, to barter, Eze. 27:9, 27; whence **עָרַב**.

(3) to become surety for any one, followed by **אֵל**

acc. of pers. (pr. to interchange with him, to succeed in his place); e. g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3; עֲרַבְנִי “be surety for me with thee,” i. e. in the cause which I have with thee. Isaiah 38:14; עֲרַבְנִי “be surety for me (O Lord),” i. e. take me under thy protection. Ps. 119:122.—(b) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לְפָנַי Prov. 17:18. (Syr. <sup>ܐܪܒܐ</sup> id.; Arab. <sup>عرب</sup> a vessel).

Derivatives, <sup>תַּעֲרֶבָה</sup> עֲרֶבָה.

(4) to pledge, to give in pledge, followed by an acc. of the thing. (Arab. <sup>عرب</sup> Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. <sup>עַרְבָא</sup> עַרְבָא לְבֹא “to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, <sup>עַרְבֹן</sup> עַרְבֹן.

(5) Med. E and fut. A, intrans. to be sweet, pleasant (perhaps well mixed, compare No. 1), followed by לְ of pers., e. g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by לְ Ps. 104:34. Eze. 16:37, <sup>אֲשֶׁר עָרַבְתָּ עָלֵיהֶם</sup> “whom thou hast pleased.” Compare adj. <sup>עָרִב</sup> עָרִב sweet.

(6) From the notion of sweetness is perhaps derived the signification of sucking (comp. <sup>קִצְוֶה</sup> קִצְוֶה), whence <sup>עַרְבִי</sup> עַרְבִי a dog-fly, from its sucking the blood of men and animals; compare Arab. <sup>عرب</sup> which in the Kamûs (page 125, line 11) is explained <sup>اكل</sup> to eat.

HITHPAEL—(1) to mingle oneself, followed by בְּ, in any thing, Pro. 14:10.

(2) to intermingle with any one in fellowship (<sup>μιτ</sup> mit jemandem einlassen), specially to be familiar with, followed by בְּ Ps. 106:35; followed by לְ Prov. 20:19; followed by עִם Prov. 24:21; to enter into marriage, followed by בְּ Ezra 9:2; to enter into combat, followed by אִתָּה with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. <sup>עָרַב</sup> עָרַב TO SET, as the sun (Syr. and Æth. <sup>ሪብ</sup> <sup>ሪብ</sup> id. Arab. <sup>عرب</sup> to depart far away, to wander). Hence, to draw towards evening, Jud. 19:9. Metaph. Isaiah 24:11, <sup>עֵרְבָה בְּלִי שִׂמְחָה</sup> “all joy has set.”

HIPHIL, to do at evening. Inf. <sup>הָעֵרֵב</sup> הָעֵרֵב doing (so) at evening; adv. at evening (compare <sup>הָעֵרֵב</sup> הָעֵרֵב in the morning), 1 Sa. 17:16.

Derivatives, <sup>עָרִב</sup> עָרִב No. II, <sup>עָרִב</sup> עָרִב No. I, <sup>מַעֲרֵב</sup> מַעֲרֵב No. II.

III. <sup>עָרִב</sup> עָרִב i. q. <sup>חרב</sup> חַרֵב, Æth. (transp.) <sup>ሪብ</sup> <sup>ሪብ</sup> to be arid, sterile, dry. Hence <sup>עֲרֶבְיָה</sup> עֲרֶבְיָה, and pr. n. <sup>עֲרַב</sup> עֲרַב Arabia.

IV. <sup>עָרִב</sup> עָרִב i. q. Arab. <sup>عرب</sup> to be whitish, whitening, whence <sup>مغرب</sup> مغرب whitish, a man with white eye-lashes, whence <sup>غرب</sup> غرب whiteness of the eyelashes, silver, also willow. Hence Heb. <sup>עָרִב</sup> עָרִב willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

<sup>עָרַב</sup> עָרַב Ch. to mix, to mingle. PAEL, Dan. 2:43. ITHPAEL, pass. ibid.

<sup>עָרִב</sup> עָרִב sweet, pleasant, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

<sup>עָרִב</sup> עָרִב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX <sup>κυνόμυια</sup> κυνόμυια, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be a collection of noxious beasts, as if a miscellaneous swarm (from <sup>עָרַב</sup> עָרַב in the signification of mixing); and so Aqu. <sup>πάμμυια</sup> πάμμυια; Jerome, omne genus muscarum; Luth. allerlei ungeziefer; but <sup>עָרִב</sup> עָרִב must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands *blatta orientalis*; called in Dutch and German *Katerflad*; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

<sup>עָרַב</sup> עָרַב f., 2 Chron. 9:14; and <sup>עֲרַב</sup> עֲרַב Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name Arabia (<sup>عرب</sup> عرب); so called from its aridity and sterility (see the root No. III). Gent. noun is <sup>עֲרָבִי</sup> עֲרָבִי an Arabian, Isa. 13:20; Jer. 3:2; also <sup>עֲרָבִי</sup> עֲרָבִי Neh. 2:19; plur. <sup>עֲרָבִים</sup> עֲרָבִים Arabians, 2 Chron. 21:16; 22:1; and <sup>עֲרָבִיָּים</sup> עֲרָבִיָּים 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name Arabia is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, *καὶ τὰ ἐπὶ τῇ ἡμῶν Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακηνῶν τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολᾶς*. Of no wider extent is Arabia in the New Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

<sup>עָרַב</sup> עָרַב—(I) woolf, Levit. 13:48—59. See the r. a No. I. 1.

(II) coll. *strangers, aliens*; from the root ערב No. II.; compare ערב to wander: غريب a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הערב; see ערב No. I. 2.

ערב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. ערב Gen. 19:1; 29:23; ערב Gen. 8:11; 24:11; ערב (acc.) Exod. 16:6; poet. לערב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. ערבות Jerem. 5:6. Dual. ערבים the two evenings; only in the phrase בין הערבים between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the

first evening (Arab. مساء little evening; when it begins to draw towards evening; Gr. δειλη πρωτα); and the second evening to be the real sunset (Gr. δειλη οψια). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שחרים.

(2) i. q. ערב No. II, *foreigners, strangers*; hence הערב מלכי foreign kings, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces*, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. ערבים, const. ערבי m. *willow* (Arab. غرْب), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica*, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. Trauerweide, *weeping willow*). Isa. 15:7, נחל הערבים "the brook of willows" (comp. Job 40:22) in Moab, i. e. either وادي الحسا, on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebel (i. e. Idumaea), see Burckhardt's Travels, page 674; or else the brook נדר (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, عين صفاف.

ערב pl. ערבים m.—(1) *a raven*. (Arab. غراب a raven, a crow; compare the Lat. *corvus*. No 100: is to be sought in the Phœnicio-Shemitic languages

["thus called from its black colour"], but to this answers the Sanscr. *kārawa*. The letters *b* and *w* are shewn not to belong to the root by the Gr. *αἰψα* and apparently Lat. *cornix*.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially the crows, see Lev. 11:15; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

ערבה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., הערבה is that low region into which the valley of the Jordan (الغور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called הערבה ים the sea of the desert, Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נחל הערבה the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also ירבות ערבות the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and ערבות מואב, see מואב.

(2) pr. n. of a town in the tribe of Benjamin, fully called הערבה בית; see בית, letter *kk*.

ערבה fem.—(1) *surety, security*, Prov. 17:18 (see ערב I, 3).

(2) *a pledge* (see ערב No. I, 4). 1 Sam. 17:18, ואת ערבתם תתן "and bring a pledge from them."

ערבון m. *a pledge*, Gen. 38:17, 18, 20 (see ערב No. I, 4). Arab. عربون id. Hence ἀρραβών, *arrhabo*, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

ערבי, ערבי an *Arabian*, see ערב.

ערבתי [*Arbathite*], Gent. n. of the word ערבה No. 3, which see; 2 Sa. 23:31.

ערג fut. ערג—(1) TO ASCEND, i. q. Arabic عرج, Ethiop. ሰርገ: see ערגה.

(2) followed by אל and אל to *desire* anything, as if נפש נפש על. (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places عرج), but this is not

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. *ἀρῦν, ἀρῦγι*. But see the derivative *אַרְנָה*. More is said on this subject by Bochart, Hieroz. part i. page 883.

**עַרְד**, an unused root; Arab. *عَرَد* Conj. II. *to flee* (comp. the kindred *תָּרַד*); Syr. Ethp. *to be untamed*. Hence *עָרֹד*, Ch. *עָרַד* wild ass.

**עָרַד** [*Arad*], pr. n.—(1) (for *עָרִית*, a town of the Canaanites, in the southern part of Palestine, Nu. 31:1; 33:40; Josh. 12:14 [situated apparently at Tel 'Arād *تل عراد* Rob. ii. 473].—(2) m. 1 Chr. 8:15.

**עָרַד** m. Ch. i. q. *עָרֹד* wild ass, Dan. 5:21.

**עָרָה** TO BE NAKED; not used in Kal. Arabic *عَرَى* id. The primary idea appears to be that of *plucking out* (compare *אַרָה*) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare *מַעֲרָה*, *מַעֲרָה*. Kindred roots are *עָרַם* and perhaps *עָרַר* No. II.

PIEL *עָרָה*, fut. conv. *וַעֲרָה*—(1) *to make naked, to uncover*, e.g. *pudenda*, Isa. 3:17, a shield (on which there had been a covering), Isa. 22:6; Zeph. 2:14, *עָרָה עֲרָה* "he uncovers the cedar work," makes the walls naked by removing the cedar wainscoting.

(2) *to lay naked* (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. *עָרֹת* Hab. 3:13. (Compare *עָרָה*, *עָרָה* Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty* a vessel, *to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, *אַל תִּשָּׁךְ נַפְשִׁי* "pour not out my soul," i. e. pour not out my blood. Compare Hiph. No. 2.

HIPHIL—(1) *to make naked, to uncover*, e. g. *pudenda*, Lev. 20:18, 19.

(2) *to pour out*. Isaiah 53:12, *הָעֶרְהָ לִפְנֵי נַפְשׁוֹ* "he hath poured out his soul unto death," he delivered himself to death. (Arab. *أسال نفسه* *to pour out*, i. e. *to give up one's life or soul*; Syr. *هَبَلَ*.)

NIPHAL, pass. of Hiph. No. 2, *to be poured out*, Isa. 32:15.

HITHPAEL—(1) *to make oneself naked, to uncover oneself*, Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, *עָרָה*, *עָרָה*, *עָרָה*, *מַעֲרָה*, *מַעֲרָה*, *מַעֲרָה* and pr. n. *מַעֲרָה*.

**עָרָה** plur. *עָרֹת* f., Isaiah 1:7; *a naked or bare place*; i. e. destitute of trees (see *מַעֲרָה*, *מַעֲרָה*); here used of the grassy places on the banks of the Nile.

**עָרִינָה** f. Cant. 5:13; 6:2; Eze. 17:7, 10; *areola, bed of a garden or vineyard, raised up in the middle* (*erhöhtes Gartenbeet, Blumenberg*; from the root *עָרַן*). So the old interpreters. Others understand it to be *a ladder, trellis*, for training plants against. Compare Arab. *معراج* a ladder; but the former explanation is preferable.

**עָרֹד** m. *the wild ass*, Job 39:5. Chald. *עָרֹד* id.; in the Targg. for the Hebr. *עָרֹד*. Root *עָרַד*.

**עָרֹה** f. (from the root *עָרָה*)—(1) *nakedness*, Hos. 2:11; metaph. *עָרֹת הָאָרֶץ* *the nakedness of the land*; i. e. a part of the land unfortified, easy of access; Arabic *عور* (*εἰς ἑγὼν ἑγὼν*, Hom. II. xii. 399), Gen. 42:9, 12.

(2) *pudenda*; especially *when naked*, Gen. 9:22. 23; 1 Sam. 20:30. *עָרֹת אָבִיו* *the nakedness of one's father*; i. e. the nakedness of one's father's wife, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness*. *עָרֹת דָּבָר* anything unclean (excrement), Deu. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour*. Isa. 20:4, *עָרֹת מִצְרַיִם* "the dishonour of Egypt."

**עָרָה** Chald., *emptying*; hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3.

**עָרֹם**, *עָרֹם* plur. *עָרֹמִים*, f. *עָרֹמָה*, adj. *naked*, Job 1:21. But *naked* is also used for—(a) *ragged, badly clad*, Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. *γυμνός*, James 2:15; and as to the Lat. *nudus* Seneca, De Benef., 5:13; Arabic *مسلخ* stripped, ill-clad.—(b) used of one who, having taken off his mantle, goes only clad in his tunic (*בְּחֹנֶת*), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. I. 229, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root *עָרַם* No. I. 1.

**עָרֹם** m.—(1) *crafty*, Gen. 3:1; Job 5:12; 15:5. (2) in a good sense, *prudent, cautious*, Prov. 12:16, 23; from the root *עָרַם* No. I. 2.

**עָרֹם** see *עָרֹם*.

**עָרֹרֶר** and **עָרֹרֶר** (from the root *עָרַד*; like *עָרֹרֶר* from the root *עָרַד*; *עָרֹרֶר* from the root *עָרַד*).

(1) proban. i. q. עָרָה prop. *naked*; hence *needy*, *outcast*, Jer. 48:6 (compare Jer. 17:6). LXX. *ἄνυκτος* (עָרָה); Vulgate *myrica* (compare Arab. عرعر juniper, *Eachhotter*).

(2) [*Aroer*], pr. n.—(a) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is עֲרֹוֹר Jud. 11:26. Its ruins still bear the ancient name (عرعر); see Burckhardt's *Travels in Syria*, p. 633. Different from this is—

(b) another farther north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(c) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עֲרֵי 1 Ch. 11:44.

עֲרֹוֹר, in other copies עֲרֹוֹר something *horrid*, *horror* (from the root עָרַז No. I). Job 30:6, עֲרֹוֹר, נְחֹלִים “in the horror of the valleys,” i. e. in the horrid valleys.

עָרָה (for עָרָה “guarding,” i. e. “worshipping Jehovah”), [*Err*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עָרָה i. q. עָרָה f. *nakedness*, *want*. Eze. 16:7, וְאַתָּה עָרָה וְאָמַרְתָּ “and thou (wast) naked and want,” i. e. in want. Hab. 3:9, עָרָה תֵּעוֹר “shall be made naked with nakedness.”

עֲרִיסָה only in plur. עֲרִיסֹת—Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal*, *polenta* (Griech. *Grütze*) comp. Talmud עֲרִיסָה polenta made from barley, pearl barley. Syriac ܥܪܝܫܐ id. [see Thes.], also a drink made of it. Root עָרַם which see. LXX., Vulg., Num., *φύραμα*, *pulmentum*. Neh., Eze. *σῖρος*, *cibus*.

עֲרִיפִים masc. pl. *clouds*, *heaven* (from the root עָרַף to drop down), Isa. 5:30; Syr. and Vulg. *caligo*. Compare the quadrilitt. עָרַף.

עָרִיץ (with Kametz impure for עָרִיץ) adj. and subst. pr. *terrifying*, *causing fear*; hence—(1) *very powerful*, *used of God*, Jerem. 20:11; of *powerful nations*, Isa. 25:3.

(2) in a bad sense, *violent*, *fierce*, Psal. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עָרִיצִי נְחֹלִים “violent nations;” 30:11; 31:12; 32:12.

עָרִיץ plur. עָרִיצִים adj. *solitary*, *desolate*, hence

*void of offspring*, Gen. 15:2; Levit. 20:20, 21 Jer. 22:30; from the root עָרַר No. 2.

עָרַר fut. עָרֵר TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. *reihen*, *richten*, Gr. *τάσσω*, *τάττω* (kindred to עָרַר to stretch out in a straight line, to extend, and in the Indo-Germanic languages, *Reihe* (*Reige*, *Riege*), *reihen*, intens. *ordnen*, *regō* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo*, *starr* (*stern*, *rigor*, *getade Linie*), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare עָרַר No. 2); also to *lay out*, to *set in order* (*arrängen*), a table for a meal, Prov. 9:2; Isa. 31:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(a) עָרַר מִלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אֵת and לְכַרְמֵי against any one, 1 Sa. 17:2; Gen. 14:8. Part. עָרֹר מִלְחָמָה 1 Chr. 12:33, 35; and עָרֹר מִלְחָמָה Joel 2:5, set in array for battle. Without the word עָרֹר מִלְחָמָה id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed by לְכַרְמֵי against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עָרֹר set in array (for battle), Jer. 6:23; 50:42. Job 6:4, וְעָרַכְנִי לִי “they set (the battle) in array against me;” Job 33:5—(b) עָרַר מִלִּים to arrange words, to utter them, followed by אֵל against any one, Job 32:14; also without מִלִּים. Job 37:19, לֹא נִשְׁעַר מִפְּנֵי הַחֹשֶׁךְ “we cannot set in order by reason of darkness,” i. e. ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱדֶיךָ “in the morning I will direct (my words) to thee.”—(c) עָרַר מִסָּבֵם to set in order a cause in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ to place together (*zusammenstellen mit etwas*), to compare (*vergleichen*). Isa. 40:18, מִהְיָכֹחַ תַּעֲרֹכְנוּ “what likeness will ye compare unto him?” Psal. 89:7; 40:6, אֵין עֲרָה אֵלָיךְ “there is nothing to be compared with thee.” Job 28:17, 19 (in each of these places עֲרָה is the dative for לְ).

(3) to estimate (i. e. to compare the value of any thing with money); especially to value (comp. עֲרָכְתָּ Job 36:19, הֲיִשָּׁר שְׂעָרְךָ “will he value (i. e. regard) thy riches?”

HIPHIL, i. q. Kal No. 3, to estimate, Levit. 27:8 seq.; 2 Ki. 23:35.

Derivatives, מִעֲרָכָה, מִעֲרָכָה, and—

עָרַר m. with suff. עָרָרִי—(1) row, pile, of the shewbread, Ex. 40:23.

(2) preparation, a putting in order, special

of clothes, arms. Jud. 17:10, עָרָה בְּגָדִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. *στολή ἱματίων*, for *στολή* is the word appropriated to this idea (compare Lat. *stola*); Alex. *ζεύγος ἱματίων*, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation*. עָרָה according to thy estimation, Lev. 5:15, 18, 25; 27:12, עָרָה הַכֹּהֵן "according to thy estimation," the priest's, I mean, for so we must take the phrase. Verse 2, עָרָה נְקִשּׁוֹת לַיהוָה "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettlinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of the *price* at which anything is estimated. Job 28:13. Ps. 55:14, אֶתָּה אֲנִי אֶתָּה אֶתָּה "thou a man, whom I reckon equal with myself."

עָרָה—(1) TO BE UNCIRCUMCISED, see the adj. עָרָה. Arab. غَرَل id.

(2) denom. from עָרָה, to regard as uncircumcised, i.e. *profane, impure*, Lev. 19:23.

NIPHAL, to be seen to be uncircumcised, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרָה m. const. עָרָה Ezek. 44:9, and עָרָה Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עָרָה לְשׁוֹן uncircumcised of lips, i.e. *slow of speech* (עָרָה לְשׁוֹן Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, אָזְנוֹם "their ear is closed with a foreskin;" and עָרָה לְבָבָם their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרָה f. —(1) *foreskin*, ἀποφύρα. (Arabic غَرْلَة) 1 Sa. 18:25. 2 Sa. 3:14, עָרָה הַלֵּב membrum præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרָה לֵב the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—

Pl. עָרָה pr. n. (hill) of foreskins, near Gilgal, Josh. 5:3.

I. עָרָה—(1) i. q. عَرِم TO MAKE NAKED, ["TO BE NAKED"], TO UNCOVER, whence עָרָה, עָרָה, which see. Intrans. عَرِم to be impudent, spiteful (manifesting one's malevolent mind).

(2) to be crafty. (Syr. Ethpe. id. عَرِمًا, crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHAL—(1) to make crafty, Ps. 83:4, עָרְמוֹתָם "they make their counsel crafty," they take crafty counsels.

(2) to act craftily, 1 Sam. 23:22, and, in a good sense, to act prudently, Prov. 15:5; 19:25.

Derivatives עָרָה, עָרָה, עָרָה.

II. עָרָה not used in Kal, cognate to the verbs, עָרָה, עָרָה, עָרָה, TO BE HIGH. (Syr. Pa. to heap up; Arab. عَرِم to be heaped up. Saad. Ex. 15:8; عَرِمَة a heap of grain on the threshing floor.)

NIPHAL, to be heaped up, Ex. 15:8.

Derivatives, עָרָה, עָרָה.

עָרָה naked; see עָרָה.

עָרָה m. *craftiness*, Job 5:13, from the root עָרָה No. I.

עָרָה f. id.—(1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Prov. 1:4; 8:5.

עָרָה f. (with Tzere impure), pl. עָרָה, once Jer. 50:26, a heap, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרָה No. II.

עָרָה m. a *plane tree* (so called from its height, see עָרָה No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עָרָה (as if *Vigilantius*, i. q. עָרָה, with the addition of the adj. termination), [*Eran*], pr. n. m. Nu. 26:36. Patron. עָרָה ibid.

עָרָה an unused root, i. q. עָרָה to break to pieces, to pound, especially into largish pieces; whence the Talmud עָרָה, עָרָה, pounded beans, bean-meal (Grise, Grisse). See the derived noun עָרָה.

עָרָה Jud. 11:26; see עָרָה No. 2, a.

עָרָה adj. prop. *naked*; hence *poor, helpless*, from the root עָרָה, which see; compare עָרָה No. 1, Psa. 102:18; Jer. 17:6.

ערער and ערער see ערער.

I. ערר i. q. רעפ TO DROP DOWN (tropfen, to drop; compare ערר, ערר, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:5.

Derivative, עררים.

II. ערר—(1) originally, as I suppose, to PLUCK, TO SEIZE, TO PULL; Germ. raufen, a sense which is found in the primary syllable רר, רב, compare ררר, ררר, and, with a palatal or guttural letter added at the beginning, ערר, ערר, ערר. Hence ערר the mane of a horse (so called from its being pulled), ערר to pull out the forelock of a horse, and Hebr. ערר neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio, carpo, raffen, raufen*. The signification of mane and top are found in the Gr. *λόφος*, mane; hence, neck, back, *κορυφή, κόρυμβος, κορύμβη*, top.)

(2) denom. from ערר to break the neck of an animal, Ex. 13:13; 34:20; Deut. 21:4, 6; Isa. 66:3. Figuratively, to overthrow, to destroy altars, Hos. 10:2.

ערר m. the neck of an animal, Lev. 5:8 (Arabic *عنق* mane), of a man, Job 16:12, and so frequently. Observe the phrases—(a) ערר to give the neck, i. e. to turn back, 2 Chron. 29:6; and ערר to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(b) ערר Josh. 7:12, and ערר Josh. 7:8, to turn the back, i. e. to flee, Syriac *ܥܪܪ*, and Pers. *بشت دادن*. Here belongs Ex. 23:27, ערר, "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(c) ערר hard of neck, i. e. obstinate, see ערר, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

ערר ("mane," "forelock," or according to Sim. i. q. ערר "hind"), [Orpah], pr. n. f. Ruth 1:4, 14.

ערר m. quadrilitt. darkness of clouds, thick clouds, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. *ܕܢܗܠ* id., *ܕܢܗܠ* to make dark. Blended apparently from the trilaterals ערר a cloud, and ערר to be dark. To this corresponds the Greek *ἀφρός*, obscure, dark, *ὀφθη*, darkness, especially of the night.

ערר fut. ערר—(1) TO TERRIFY, TO CAUSE TREMBOR OR TREMBLING. (Arab. *عرس* Conj. VIII. to

tremble (as the skin). *عرص* a trembling spear. Gr. perhaps *ἀράσσω*). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, *אני תערר* "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. *عرس* is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. to tremble, to fear, Deu. 1:29; followed by *כפני* at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. *נערר* terrible, dreadful, i. q. *ערר* Ps. 89:8.

HIPHAL—(1) causat. to put in fear, Isa. 8:13.

(2) to fear, followed by an acc. Isa. 8:12; 29:23.

Derivatives, *ערר, ערר, ערר*.

ערר TO FLEE ["TO GNAW"]. (Syr. and Arab *عرق* id. Kindred is *ערר*.) Job 30:3, *ערר* "they flee into the desert." But Vulg. *rodabant in solitudine*, compare Arab. *عرق*, Syr. *ܕܢܗܠ* to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, *ערר לא ישכב* "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare *عرق* a vein, an artery. [In Thes. to gnaw, is given as the meaning of this verb in both its occurrences.]

ערר Gent. n., an Arkite, inhabitant of Arca, or Arce (Gr. *Ἀρκη*; Arab. *عرقا*), a town of Phoenicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

ערר i. q. ער No. II., and ער—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ה parag. ערר make thyself naked, Isaiah 32:11.

(2) to be helpless, void of aid; whence *ערר, ערר, ערר*.

POEL ערר to make naked or bare, sc. the founda-



tion of a house; i. e. to overthrow it from the foundation, Isa. 23:13.

PILPEL עָשָׂה and HITHPALPEL הִתְעַשָּׂה Jer. 51:58. to be made naked; i. e. utterly overthrown. Comp. עָשָׂה Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

עָשָׂה an unused root; Arab. عَرَسَ to erect a house or tent. II. to cover with a roof, to arch; whence عَرِشٌ roof, vault, throne with a canopy (compare عَرِشٌ). Hence—

עָשָׂה f. (Cant. 1:16), plur. עָשָׂהוּ a bed, couch (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عَرَسَ consort; see عَرَسَ).

עָשָׂה an unused root. See pr. n. עָשָׂה.

עָשָׂה a root not used as a verb. Arab. عَاشَبَ I. IV., to produce herbs and provender (said of the earth).

עָשָׂה with suff. עָשָׂה plur. constr. עָשָׂהוּ (with Dag. euphon.) Pro. 27:25; green herb, full grown and in seed (in which it differs from עָשָׂה); herbs for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عَاشَب id. From the same stock are, perhaps, herba, φορβή, r and s being interchanged).

עָשָׂה emphat. עָשָׂה Chald. id., Dan. 4:22, 29, 30.

I. עָשָׂה fut. עָשָׂה apoc. עָשָׂה (1) prop. to LABOUR, TO WORK ABOUT ANY THING; followed by עָשָׂה Exod. 5:9; Neh. 4:15; to work upon any thing; Ex. 31:4; עָשָׂהוּ כֶּהָהָר עָשָׂהוּ “to work in gold and silver;” German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) to make, to produce by labour (compare Germ. machen, with the Gr. μόγις, μόχθος and μηχανή, μηχανή, machina). Specially—(a) i. q. to manufacture, to fabricate (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עָשָׂהוּ עָשָׂהוּ doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(b) used of God, i. q. to produce, to create, as heaven, earth, Gen. 1:7, 10; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence

עָשָׂה subst. creator, with suff. עָשָׂה my creator, Job 35:10; עָשָׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עָשָׂהוּ נִפְלְאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(c) to make any thing, i. e. to produce it from oneself, is an expression used of living creatures; e. g. to make milk, i. e. to produce it (used of a cow), Isa. 7:22; to make fat on the loins, said of a man growing fat, Job 15:27 (comp. corpus facere, Justin.; Ital. far corpo; Gr. μεγάλην ἐπιγουνίδα θέσθαι, Od. xvii. 225; τριχας γεννᾶν, sobolem facere, i. e. procreare, Plin.); and in like manner trees are said to make fruit (compare ποιεῖν κάρπον, Lat. caulem facere, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—Those are said to make anything—(d) who acquire it by labour, as in Lat. pecuniam facere, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עָשָׂהוּ שָׂכָר “those who make wages,” i. e. hired servants. It is—(e) to prepare, to make ready, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. facere barbam, Lamprid., French, faire la barbe), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(f) to make or prepare a victim to be offered to God, hence to offer. Exod. 29:36, עָשָׂהוּ תִּשְׁחַט פָּרָה הַתְּחִלָּה “thou shalt offer a bullock for sin;” verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, עָשָׂהוּ לְזָעַל, “gold (which) they offered to Baal;” 2 Ch. 24:7. Without the accusative of the sacrifice עָשָׂהוּ is to sacrifice to Jehovah, Exod. 10:25. Compare 2 Ki. 17:32, עָשָׂהוּ לָהֶם “and they sacrificed for them.” (Comp. Gr. ἱερὰ ἔρδειν, ἱερὰ ῥέζειν, and without the acc. ῥέζειν θεῷ, Il. ii. 400; viii. 250; Od. xiv. 151).—(g) to make, i. e. to keep a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also to pass, spend time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for to abide, to stay. Ruth 2:19; עָשָׂהוּ אֵנָּה “where hast thou made?” i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb עָשָׂהוּ טוב to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(h) to appoint any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6.

"Jehovah **עָשָׂה אֶת-הָאֱלֹהִים** who constituted Moses." Followed by **לְ** of a thing to which any one is appointed, Jer. 37:15.—(i) **עָשָׂה מְלָחָמָה** *to wage war with* (Gr. *πολεμεῖν ποιῆσαι τινι*, French, *faire la guerre*), Gen. 14:2; Deut. 30:12; Josh. 11:18; and **לְ** **שָׁלוֹם** **עָשָׂה** *to give or grant peace to any one* (*εἰρήνην ποιῆσαι τινι*), Isa. 27:5 (where Schnurrer's view is apparently to be preferred; see my Comment.). It is said—(k) *to do the laws, commandments, or will of God*, Levit. 20:22; Deut. 15:5; Ps. 103:20, 21; also *to do* (to practise) right, justice, Genesis 18:19, 25; Ps. 9:16; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by **עַל** and **אֵת**), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 42:8); Ps. 37:1. Sometimes—(l) it is emphat. *to effect, to complete, to execute* anything; hence **עָשָׂה עֵצָה** *to execute counsel*, Isa. 30:1 (comp. Ecc. 8:11; and **עָשָׂה נְדָרִים** *to execute, i. e. to perform vows*, Judges 11:39). Dan. 8:24, **וְעָשָׂה וְהָיָה** "and he will prosper and effect (what is proposed);" 11:7, 17, 28, 30; more often used of God, Ps. 22:32; 37:5; 52:11. Ecc. 2:2, "(and of mirth I said **עָשָׂה** **כִּי** **זֶה** what doth it effect?" i. e. profit? Also not unfrequently—(m) *to make, to do* is so used, that it gives the simple idea of a verb of action, which has to be defined from the context, or from what has preceded. Gen. 6:27; **וַיַּעַשׂ נֹחַ כָּל** "and Noah did all that God had commanded him." Gen. 21:26, "I do not know who did this." Ps. 115:3, "he doth whatever he will." Isa. 46:4, **אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא** "I have done (i. e. I have borne) and I will bear;" (compare the Attic use of the Gr. *ποιεῖν*, see Passow, h. v. No. 2, f). It is sometimes pleonastically prefixed to another verb, by which weight is added to the discourse. Gen. 31:26, "why hast thou done (this) and deceived me?" (Mark 11:5, *τί ποιεῖτε λύοιτες*). Gen. 41:34, **וַיַּעַשׂ פָּרְעֹה וַיִּפְקֹד** "let Pharaoh do this (let him follow my counsel) and appoint," etc.; 1 Ki. 8:32. As to its use in an inmodest sense, see Piel.

When the material is indicated, of which any thing is made, two accusatives are generally used (compare חָמֶה No. 3, and שֵׁם), Ex. 30:25, וְשִׂיחַ אֹרֶז וְשִׂיחַ קֹדֶשׁ "and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;" Isa. 46:6; Hos. 2:10; 8:4; and even with what may seem more peculiar, with the accusative of the material put last (compare בָּנִיהַ יָצַר Lehrs. §13), Ex. 38:3, כָּל-בְּלוֹי עֲשֶׂה נְחֹשֶׁת "he made all the vessels of brass;" Ex. 25:39; 30:25; 36:14; 37:24. Elsewhere the thing made out of any material is sometimes put last, with ל prefixed, Isa. 44:17, שְׂאֵרֵיתוֹ

לֵאלֹהִים "of the remainder he makes an idol;" Gen. 12:2, אֲנִי־עֹשֶׂה לָּךְ גֹּדֹל "I will make thee a great people;" Ex. 32:10; so also in Ex. 27:3, לְכָל־כֵּלֵי־בְרֹזֶת "thou shalt make all the vessels of brass;" verse 19.

Followed by  $\frac{1}{2}$  of pers. it is *to do any thing with* or to *any one*, whether good, Ex. 13:8; Deut. 11:5; or evil, Gen. 27:45; Ex. 14:11; but absol. it is *taken* in a bad sense (jem. etnaas thun), for to injure, Gen. 22:12; 19:8; Ps. 56:5. Here belongs the phrase,  $\text{כִּי יִשָּׂא לִי אֱלֹהִים וְלֹא יוֹסִיף}$  "so let God do to me, and so let him add if," etc. 1 Sa. 3:17; 2 Sa. 3:35. More rarely with two acc. Jer. 33:9; Isa. 42:16 (Gr.  $\kappa\alpha\kappa\acute{\alpha} \rho\epsilon\iota\nu \tau\iota\nu\alpha$  and  $\tau\iota\nu\alpha$ ), and followed by  $\frac{3}{4}$  of pers. Job 35:6 (compare Isa. 5:4).

NIPHAL <sup>נִפְעַל</sup> pass. *to be made*, Lev. 7:24. Used impers. <sup>נִפְעַל</sup> לֹא it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, <sup>נִפְעַל</sup> לֹא יִפְעַל "the land is not made deliverances," is not delivered. Followed by <sup>ל</sup> of pers. Exod. 2:4, "that he might know <sup>ל</sup> <sup>נִפְעַל</sup> מִי what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter e, Neh. 5:18; g, 2 Ki. 23:23; i, Lev. 18:30; Est. 9:1.

PIEL, *to work*, or to press immodestly the breasts of a woman, i. q. **פָּעַל** Eze. 23:3, 8, and in Kal verse 21. Ch. **פָּעַל** id. So Gr. *ποιεῖν*, and Lat. *facere*, *perficere*, *conficere mulierem*, as a euphemism for sexual intercourse, see Fessellii Advers. Sacra, lib. ii. cap. 23.

PUAL, to be made (created), Ps. 139:15.  
Derivatives, מַעֲשֵׂה, and the pr. names מַעֲשֵׂה, מַעֲשִׂיָּה,  
מַעֲשִׂיָּה, מַעֲשִׂיָּה, מַעֲשִׂיָּה, מַעֲשִׂיָּה.

II. עֲזָה, an unused root, to be covered with  
hairs, hairy. Arabic عَشَى hairy, عَفَا hairiness.  
Hence pr. n. עֲזָה.

אֲשָׁחֵל ("whom God created." i.e. constituted, appointed), [*Asahel*], pr. n. m.—(1) 2 Sam 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Ezr. 10:15. As to the letter ח quiescing in the middle of a word, see Lehrs. p. 48.

עָשָׂו pr. n. (i. e. "hairy," "rough," Gen. 25:25), Esau, the son of Isaac, the twin brother of Jacob, called also עֵדִי, which is, however, more used with regard to his posterity than of the man himself. On the other hand, עֵשָׂו דֵּי Deu. 2:4, seq.; עֵשָׂו בֵּית Gen. 18, and עֵשָׂו Jerem 49:8, 10; Obad. 6, used of the



עֶשֶׂק m. *an oppressor*, Jer. 22:3, i. q. עֶשֶׂק 21:12.

עֶשְׂקִים m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root עֶשֶׂק.

עֶשׂוֹת m. adj. *fabricated, wrought*, Eze. 27:19; from the root עֶשֶׂק [bright is the signification proposed in Thes.].

עֶשְׂוֹת [Ashvath], pr. n. m. 1 Ch. 7:33.

עֶשֶׂר m. (from the root עֶשֶׂר), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, *honourable, noble*, Ecc. 10:6; but—(b) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also הוֹלֵלִים (under the word הָלַל No. 3), עָנִי, and interpreters on Isa. 2:7; 53:—; Matt. 19:23.

עָשָׂן fut. יַעֲשֶׂן TO SMOKE. (Arab. عَنَّ id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *ātman*, mind (prop. breath, spirit); Gr. ἀτμός, vapour, smoke, ἀτμή, ἀτμός; Goth. *athma*, spirit; Germ. *Äthem*, for vapour *Strohm*.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עָשָׂן m. adj. *smoking*, Ex. 20:18.

עָשָׂן m. constr. [עָשָׂן also] עָשָׂן (as if from עָשָׂן).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, עָלָה עָשָׂן בְּאַפּוֹ “smoke went up in his nostrils,” an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulberg campos*, Virg. *Æn.* xi. 909.

(2) [Ashan], pr. n. of a town; see עָשָׂן.

עֶשֶׂק fut. יַעֲשֶׂק, Arab. عَسَق.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY OR VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Psa. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, אָדָם עֶשֶׂק בְּרוֹם יָמָיו “a man oppressed with life blood” (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, עֶשְׂקֵי שֶׁכֶר “who extort the wages of the hireling.”—

Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, עֶשְׂקֵי וְגִבּוֹתוֹ “they oppress a man and wrest away his house,” i. e. act both with fraud and violence, compare זָנַל.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn. فُجِرَ, ظَلَمَ, بَغَا).

PUAL, part. מְעֶשְׂקָה (virgin) *violated forcibly*, metaph. of a captured city, Isa. 23:12.

Derivatives, עֶשְׂקֵי, עֶשְׂקֵי, עֶשְׂקֵי, עֶשְׂקֵי, pr. n. עֶשְׂקֵי.

עֶשְׂק (“oppression”), [Eshet], pr. n. m. found once, 1 Ch. 8:39.

עָשָׂק m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Eze. 22:7, 12.

(2) *something taken away by force, or fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. עָשָׂקָה Isa. 54:14.

עָשָׂקָה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, עָשָׂקָה לִי (read *oshkal-li*, notwithstanding the Metheg, as in עָשָׂקָה לִי, see Lehrs. p. 43) “I am in anguish.”

עָשָׂר fut. יַעֲשֶׂר prop. to be straight (kindred to the verbs יָשַׁר, יָשַׁר, יָשַׁר), hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9.

Aram. עָשָׂר; id.

PIEL, to *build up*, pr. to *erect*, from the primary meaning of the root. So once, 1 Ki. 22:49, בָּנָה יְהוֹשָׁפָט עֲשָׂר אֲנִיּוֹת “Jehoshaphat built ships;” קִרִי עָשָׂר and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, “Arab. عَشَرَ to put together, to join together, or as I prefer, to compare, to put together;” but I know of no authority for this meaning.

HIPIL—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, רַבַּת תַּעֲשֶׂרָה “thou greatly enrichest it” (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) *intrans. to become rich* (prop. to make riches, see Gramm., § 52:2 note), Psa. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, to *feign oneself rich*, Pro. 13:7.

Derivatives, עָשָׂר and—

**עֶשֶׂר** m. *riches* 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

**עֶשֶׂשׁ** i. q. **עָלָה** TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see **עָשׂה** a moth, whence **עָשׂה** to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (*einfallen*, *verfallen*), Ps. 6:8; 31:10, 11. Arab. **عَش** to fall away, to become lean.

**עֶשֶׂת**—(1) TO SHINE. Jerem. 5:28, **עֶשֶׂתוֹ** "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, to fabricate, to form. Comp. **עָשׂה**. See the derivatives **עֶשֶׂת**, **עֶשֶׂת**. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

**HITHPAEL**, to recall to mind, *recogito* (as well given by the Vulg.), followed by **ל** Jon. 1:6. See the Chald., and the derived nouns, **עֶשֶׂתוֹ**, **עֶשֶׂתוֹ**.

**עֶשֶׂת**, **עֶשֶׂת** Chald. to think, to purpose, followed by a gerund, Dan. 6:4. See the Hebr. **עֶשֶׂת** No. 3.

**עֶשֶׂת** f.—(1) something fabricated, workmanship, Cant. 5:14; from the root **עֶשֶׂת** No. 2. It appears to have become fem. from the letter **ת** having been misunderstood in this place (Lehr. 474).

(2) *thought, opinion*. Plur. Job 12:5, **עֶשֶׂתוֹ** "as to the opinions of him who is in prosperity," i. q. **עֶשֶׂתוֹ**. Several MSS. apparently, and some printed editions read **עֶשֶׂתוֹ** (sing. of the form **עֶשֶׂתוֹ**), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) **עֶשֶׂתוֹ**, which when joined with the numeral ten (**עֶשֶׂת עֶשֶׂת** m. and **עֶשֶׂת עֶשֶׂת** f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i. e. a number to be conceived in *thought*, or in the *mind*, while the preceding numbers have been counted on the fingers;" this is marvelously improbable, although no better reason can be given.

**עֶשֶׂתוֹ** f. pl. *thoughts, counsels*, Ps. 146:4.

**עֶשֶׂתוֹ** f. [*Ashtoreth*], Greek *Ἀστάρη*, *As-tarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Phi-

listines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, = **עֶשֶׂתוֹ עֶשֶׂתוֹ**, also *עֶשֶׂתוֹ* Inscr. Cit. 2, *Astartimus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac **ܐܫܬܪܬ** (from the Pers. *ستاره*), and pr. n. **ܐܫܬܪܬ** *star*; specially the planet Venus, the goddess of love and fortune, for this latter reason called also **ܐܫܬܪܬ** and **ܐܫܬܪܬ**, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "*Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαρῶς, καὶ Ἀδωδὺς (ἡδὲ) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνον γυνάμην. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου περιουστῶσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετὴ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε.*" "Τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. **עֶשֶׂתוֹ**—(1) *Astartes*, i. e. statues of Astarte (comp. **עֶשֶׂתוֹ**, **עֶשֶׂתוֹ**, *Ἐρμαι*), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) **עֶשֶׂתוֹ** Deu. 7:13; 28:4, 18, 51, the loves of the flocks, i. e. the offspring procreated, the increase, progeny of the flock; [in Thes. "*breeding ewes.*"]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called **עֶשֶׂתוֹ** ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and **עֶשֶׂתוֹ** which see, so called doubtless from a temple and statues of Astarte. Gent. noun **עֶשֶׂתוֹ** 1 Ch. 11:44.

**עַת** followed by Makk. **עַת** with suff. **עַתִּי**, pl. **עַתִּים** and **עַתוֹת** (contr. from **עַתִּי**, from the masc. **עַת**, root **עַת**, compare **לַת** for **לָת**), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehr. 474) *time*. Specially—(a) *a fit, or proper time, an opportunity*, like *καῖρός*. Ecc. 10:17, "O happy land, whose princes **עַתִּי** take food at the proper time." **עַת** before the (proper) time, prematurely, Job 22:16. With suff. **עַתִּי** in its time, Prov. 15:23; Ecc. 3:11; **עַתִּי** Isaiah 60:22.—(b) *a certain time*, as having a limit, opposed to eternity. Eccl. 3:1, 17, **עַתִּי לְכָל חַסָּד** "to every thing there is a time," it lasts but for a time, nothing is perpetual;

compare Ecc. 8:6. — (c) *a longer time*, acc. עַת long, Hos. 13:13; Arabic عَلا id. — (d) *a happy time*, happiness, Ps. 81:16. More often in a bad sense — (e) *an unhappy time*, calamity, as in Lat. *tempora*; compare יח No. 1, letter b; Arabic زمان, Syriac ܙܡܢ time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes — (a) בְּעֵת (for בְּהֵעֵת), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see letter B, 3). בְּעֵת מִנְחָת עֶרֶב at the time of the evening sacrifice, Dan. 9:21; בְּעֵת חַיָּה with the reviving time [i. e. coming year], see ח' No. 3; בְּעֵת מָחָר to-morrow at this time (of the day), (see מָחָר), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been בְּעֵת מָחָר).

(b) בְּכָל־עֵת at every time, every season, Ps. 10:5; 34:2; 62:9; בְּעֵת הַהוּא at this time, Deu. 1:9.

(c) לַעֲת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. עַת at (this) time, zur Zeit, i. e. now, i. q. עֲתָה, Eze. 27:34. LXX. νῦν. Vulg. nunc.

Plur. עֲתִים and עֲתוֹת — (a) *times*. Esth. 1:13, יָדְעִי בִינָה לְעֲתִים, 1 Chron. 12:32, יָדְעִי בִינָה לְעֲתִים those who know the times, astrologers. — (b) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1. — (c) Neh. 9:28, עֲתִים רַבּוֹת many times, repeatedly; compare Aram. نَحس time; plur. vices; English, *times*.

Denom. עֲתָה, עֲתִי.

עֵת קַזִּין ("time of the judge," ["perhaps more properly, 'people of the judge'"]), [Iittah-kazin], with ה local, ק עֲתָה pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

עֵת see עֲתָה.

עֵתָר Arab. TO BE READY, PROMPT; not used in Kal; Arab. عتد.

PIEL, to make ready, Prov. 24:27.

HITHPAEL, to be ready, destined to be any thing; followed by ? Job 15:28.

Derivatives, עֲתִיר, עֲתִיר.

עֵתָה an unused root; whence עֲתָה.

עֵתָה adv. (from עַת time, with He Paragog.), in pause עֵתָה (Milel) Gen. 32:5 (like עֲתָה, עֲתָה); prop. in a time (zur Zeit); hence —

(1) *at this time, now, already*; opp. both to previous and future time, Josh. 14:11; Hos. 2:12;

Isa. 48:7. מֵעַתָּה וְעַד עוֹלָם from this time and until eternity, Isa. 9:6. עַד־עַתָּה until now, until this day, Gen. 32:5; 46:34. עַתָּה נָה now at this very time (see נה No. 3). Sometimes the idea of time is אַתָּה, and (like the Gr. νῦν, νῦν) — (a) it is used as a word of incitement, *age, come on*; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (עֲתָה הִגֵּה 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (עֲתָה) come up without Jehovah?" — (b) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence עֲתָה and so, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 7:10; 1 Ki. 12:26.

עֲתִיר m. *he-goat* (perhaps ready and prompt for fighting; comp. عتد a horse ready for the course), Gen.

31:10, 12, and frequently. Arab. عتود id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare κίλευ, Il. iii. 196).

עֲתִיר i. q. עֲתִיר Isaiah 10:13 [ק]; Esther 8:13 כחֵיב.

עֲתִי (perhaps i. q. עֲתִי "opportune"), [Attai], pr. n. m. — (1) 1 Ch. 2:35, 36. — (2) 1 Ch. 12:11. — (3) 2 Ch. 11:20.

עֲתִי (from עַת opportune, at hand, Levit 16:21.

עֲתִיר m. adj. — (1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by ? Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare عتد Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתִירוֹת — (a) *the things which are ready for any one*; i. e. impending, destined, Deu. 32:35. — (b) *things which one has acquired*, i. e. *wealth*; τὰ ἀπαρχοντα, Isa. 10:13.

עֲתִיר Chald., *ready, prepared*, Dan. 3:15.

עֲתִיָּה (perhaps i. q. עֲתִיָּה, [Athaiah], pr. n. m., Neh. 11:4.

עֲתִי m. adj. *shining* (pr. genteel, worthy of a well-born and noble person), used of clothes Isa 23:18. See the root עֲתָה No. 4.

**עָתָּה** adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See **עָתָּה** No. 1, 3.  
(2) *ancient*, 1 Ch. 4:22; see the root No. 2.

**עָתָּה** Ch. *old, ancient*, Dan. 7:9, 13, 22.

**עָתָּה** an unused root, Arab. **عَتَكَ** to turn aside to lodge; whence—

**עָתָּה** (“lodging-place”), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

**עָתָּה** an unused root, Arab. **عَتَلَ** to handle violently; whence—

**עָתָּה** (for **עָתָּה**), [*Athlai*], pr. n. m. Ezr. 10:28.

**עָתָּה** (“whom Jehovah has afflicted”), [*Athaliah*], pr. n. — (1) m. — (a) 1 Chr. 8:26. — (b) Ezr. 8:7. — (2) f. of a queen of the tribe of Judah, 380—77, B. C. 2 Kings 11:1; in some places **עָתָּה** 2 Ki. 8:26; 11:2.

**עָתָּה** a root *ἀπ. λεγόμεν.*, which seems to have been of the same or a similar meaning, as **עָתָּה** (cogn. **עָתָּה**). Hence—

NIPHAL, Isai. 9:18, **עָתָּה** “the earth is consumed,” or “laid waste.” Kimchi and Aben Ezra, the earth is darkened; comp. Arab. **عَتَمَ** to be darkened; LXX. *συγκέκασται*, Ch. **עָתָּה** *burned up* [this is the meaning given in Thes.]; compare Arab. **عَتَمَ** a great and almost suffocating heat.

**עָתָּה** (kindred to the verb **עָתָּה**) an unused root, Arab. **عَتَنَ** to handle violently, **عَتَنَ** a lion. Hence—

**עָתָּה** (for **עָתָּה** “lion of Jehovah”), [*Othni*], pr. n. m. 1 Ch. 26:7.

**עָתָּה** (“lion of God”), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. *Γοθονίλ*, Judith 6:15.

**עָתָּה** fut. **עָתָּה**—(1) TO BE REMOVED, TRANSFERRED (Arab. **عَتَى** to hasten, IV. to propel quickly). Job 14:18; 18:4. See **עָתָּה** No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, “my countenance becomes old.”

(Arab. **عَتَى** to be ancient, old.) Compare **עָתָּה** No. 2.—From the idea of removing, taking away, comes that **עָתָּה**—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. **عَتَى** fut. I. **عَاتَى** manumitted, free; **عَتَى**

freedom); whence in Hebrew **עָתָּה** is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. **عَتَى** a noble

countenance, beauty, brightness, **عَتَى** noble, generous, also, having a clear and delicate skin (like nobles), **عَتَى** to be well, to have a clear and delicate skin. Heb. **עָתָּה**, **עָתָּה** shining, handsome.

HIPHAL—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. *ἐξεγράφω*. Vulg. *transtulerunt*. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, **עָתָּה** “they took words away from them;” impers. for, words were taken away from them, they could say nothing.

Derived nouns, **עָתָּה**, **עָתָּה**, **עָתָּה**, **עָתָּה**.

**עָתָּה** m. adj. *bold, impudent* (see the root No. 3). **עָתָּה** **עָתָּה** to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

**עָתָּה** m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, **עָתָּה** Vulg. *opes superbae*. [Is not *enduring* the true meaning?]

I. **עָתָּה** fut. **עָתָּה**—(1) i. q. **עָתָּה** TO BURN INCENSE to a god (Syr. **عَتَى** to smoke with perfume, **عَتَى** incense; Arab. **عَطَرَ** to breathe odours). Hence **עָתָּה** No. 1.

(2) *to pray as a suppliant, to pray to a god* (the prayers of the godly being compared to incense, comp. *μνημόσυρον τῆς προσευχῆς*, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by **עָתָּה** and **עָתָּה** Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, **עָתָּה** “and Jehovah heard and answered him;” 2 Sam. 21:14; Isa. 19:22. Inf. absol. **עָתָּה** 1 Ch. 5:20.

HIPHAL, i. q. Kal, Ex. 8:25; 10:17. Followed by **עָתָּה** and **עָתָּה** *to be intreated* for any one, Ex. 8:5, 24. Derivative, **עָתָּה**.

II. **עָתָּה** i. q. Chald. **עָתָּה** (Hebrew **עָתָּה**) **עָתָּה** ABUNDANT; not used in Kal.

**NIPHAL** id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

**HIPHIL**, to multiply, to accumulate, Eze. 35:13, וְהִתְרַבְּתָם עָלַי דְּבָרַיִם "you have multiplied against me words," sc. impudent, impious words. Compare עזר No. 2.

Derivatives, עֲתָרָה and pr. n. עֲתָר.

עֲתָר m.—(1) *incense, odoriferous smoke*,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [Ether] pr. n. of a town in the tribe of Simeon, Josh. 15:42. 19:7.

עֲתָרָה f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

**פ** the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified a *mouth*, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פֶּה i. q. פה (which see), adv. *here*, Job 38:11.

**פָּאָה** a root not used in Kal, which had, I have no doubt, the signification, TO BLOW, like the kindred פָּהַ, פָּחַ, also פָּוַח, פָּוַח, פָּוַח, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμεν.—

**HIPHIL**, Deut. 32:26, אֶפְפָּאֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab, فَا, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פָּה and its derivatives.]

**פָּאָה** constr. פָּאָה f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רִיחֵין four winds, for Hebr. אַרְבַּע קְנֻפֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פָּאָה־הַמִּזְרָח the west quarter, Josh. 18:14; פָּאָה־הַמִּזְרָח the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region*, Jer. 48:45, מִצִּדֵּי מוֹאָב "region of Moab." Dual const. state מִצִּדֵּי מוֹאָב "both sides of Moab," Num. 24:17, compare יְרֵכֵי מוֹאָב.

(3) *a corner*, as of a field. Lev. 19:9; of a bed, Am. 3:12. קִרְיַת הַכּוֹנֵן the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Badensbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פָאָה (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

**פָּאָה** an unused root.—(1) to have the mouth full, to swallow down. (Arab. فَا to have the mouth full of food; Æth. ተፈለፈ: to have in the mouth a morsel, lump, ፈለፈ: morsel, lump; περιστέμουν? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is נִמַּם to understand, prop. to be imbued with.) Hence פָּאָה (for פָּאָה) mouth.

(2) Arab. فَم to be fat (of the same stock appears to be the Sanscr. pīna, fat, पिमेली, पिमेली, opimus, pinguis). Hence n. פִּמָּה.

**פָּאָה** not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּאָה, פָּאָה, compare Arab. فَا Med. Waw, to boil up, to be hot, فَا glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فَا to glory, to boast).

**PIEL** פָּאָה—(1) to adorn, e.g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficiis).

(2) denom. from פָּאָה to examine the boughs, in order to glean them, Deu. 24:20.

**HITHPAEL**—(1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify